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UNITED STATES OF AMERICA.







Department of State, rec^d 29 May 1820

THE

NARRATIVE

OF

LEVI HATHAWAY,

GIVING AN ACCOUNT OF

HIS LIFE, EXPERIENCE, CALL TO THE MINISTRY
OF THE GOSPEL OF THE SON OF GOD,
AND TRAVELS AS SUCH TO THE
PRESENT TIME.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit, for this cause I obtained mercy that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on Him to life everlasting."

I Timothy, i. 15, 16.

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Rhode-Island District, sc.

BE it remembered, That on this tenth day of April, A. D. 1820, and in the forty-fourth year of the Independence of the United States of America, *Levi Hathaway*, of said District, deposited in this office the title of a book, whereof he claims as author, in the following words, viz :—" *The Narrative of Levi Hathaway, giving an account of his Life. Experience, Call to the Ministry of the Gospel of the Son of God, and travels as such, to the present time.* " This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit, for this cause I obtained mercy that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting.' 1 Timothy, i. 15, 16."

In Conformity to an act of Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an act, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the time therein mentioned, and extending the benefit thereof to the art of designing, engraving and etching historical and other prints."

Witness,

BENJAMIN COWELL, } Clerk R. I.
District.

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THE NARRATIVE.

OF

LEVI HATHAWAY.

CHAPTER I.

I WAS born February 6th, 1790, in the town of Middleborough, county of Plymouth, and state of Massachusetts; was the youngest and thirteenth child of my mother. My father became insane, in 1791, and remains incapable of doing business to the present day. My tender mother, died in February, 1799. This was a great loss, (though but little realized by me at that time :) at her death I felt solemn, but did not weep, while I saw my brothers and sisters weeping by the bedside; my thoughts were, if weeping would bring her to life again, I could weep; but she is gone, and all our tears will not bring her to life.

I was now left without father or mother, to take care of, or give me advice; though I did not weep at her death; yet, have often since wept, when calling to mind the loss that I then sustained. After my mother's death, the family were scattered abroad—there were seven brothers and three sisters

of us living; my sister next to the youngest went to live with her uncle; my youngest sister, with her brother, next to the eldest, and myself, went to live with my eldest brother, who was a professor of religion. The May following, my brother, with whom I lived, moved his family into the Province of Maine, to a place then called Tingtown, since incorporated and named Wilton. This was then a wilderness part of the world; on one side of us there was but one family within two miles, and on the other, it was a wilderness for more than one hundred. There was nothing worthy of notice transpired in my life, until May, 1801; when the spirit of God began to operate upon my mind.

One morning in the month of May, I arose as the sun began to appear above the tops of the trees in the east; it was remarkably clear, there was not a cloud to be seen. While, beholding the serene sky, and beautiful rising sun; my thoughts were—was there ever a whole day, in which there was not a cloud to be seen. I then resolved to take particular notice through the day to see, if I could say, that I had seen a whole day, in which a cloud was not to be seen. After breakfast, I went with my brother to work in a field, near the top of an high hill, that overlooked a large part of the surrounding country. Often looking up to see, if I could discover a cloud, till about eleven o'clock, when looking eastward, over the lower part of the town, I saw the appearance of a cloud, above

the tops of the trees, so large as to cover an hundred acres, and it was the colour of a rainbow. I asked my brother what it was—he sat down on a log without saying a word, and looked at it for the space of half an hour, or more, in which time it vanished away. He then arose without saying a word, and we went into the house. I was anxious to hear what he would say to his wife, who was not a professor of religion. So soon as he entered the house, he took the bible, and turning to the Acts of the Apostles, and from the second chapter, he read as follows:—“And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens, I will pour out in those days of my spirit; and they shall prophecy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapours of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”

After reading these words, he conversed about the day of judgment, and of the world's coming to an end. This was the first time that I ever remember of hearing any person say, that this world would come to an end. In the afternoon, went into a field to work, and while

alone meditating on what I had seen and heard ; on a sudden a light seemed to break into my mind, and for the first time, I then began to realise a Supreme Being, who created the heavens above and the earth beneath, and all creatures that are in them. And that sooner or later, myself, with all the human family must die, and after death, appear before God, to give an account of the deeds done here in the body. O! how solemn was the thought, of death and judgment to me : It was clearly manifested to my understanding, what was right, and what was wrong. Then saw that I had done many things that were wrong in the sight of God, and then resolved to do so no more : My mind became solemn, and I felt an anxious desire to know more about that God who made me, and while reflecting on God, and the eternal world, something whispered to my understanding—if you wish to know more of God, attend to what you hear read, (I could not then read in the Bible) for that is the word of the Lord ; and while attending to hear the word read, I learned that all that lived and died without repentance, would be cast into the lake of fire, which is the second death. My thoughts of this were dreadful, and my mind, for a time, was much exercised about eternal things ; time, with me, looked very short and uncertain ; eternity opening before me and near at hand ! A short time after this, there was a great and glorious reformation began in the neighbourhood, where the cloud hung over, and spread

very gloriously ; I heard of many that had experienced religion, and was very desirous to go to meeting ; but there was no meeting held nearer than six or seven miles, and I being young, and my brother not knowing that I had any serious impressions on my mind, thought it not proper for me to go. But soon after there was a young man experienced religion in the neighbourhood, where I lived, and was very happy. O ! thought I, that I knew how I might obtain the happiness that he enjoys ; but a gloom continued over my mind ; and I was convinced, that I must have something more than I had, in order to be happy here or hereafter. One day while I was with my brother, we met the young man, who had experienced religion, and my brother invited him to come and spend an evening with him, he consented, and appointed the next. This gave me much joy, hoping to know how he obtained the salvation of God. The night arrived, I took my seat in the corner, and was attentive to hear—and to the joy of my heart, their first conversation was relating how they obtained the salvation of God. They both related in their experiences, that when they viewed their need of salvation, they sought the Lord Jesus in this language, “ Lord have mercy on me a sinner ! ” I went to bed that night with joy in my heart, and now thought that I knew how I might obtain salvation. And it was the constant cry of my heart when I was awake, for several weeks, saying, Lord have mercy on me a sinner ! I

did not so much realise myself a sinner then as I did afterwards; but felt myself in a very miserable condition, and knew of no other way to find relief. While I continued to pray, my mind became solemn, and for several days felt so weighed down, that I changed my prayer; and my cry was, Lord what shall I do? One day while praying in this manner, it was clearly made known to my understanding, that if I would make my mind known to my brother and sister, I should find peace. The adversary of souls, then suggested to my mind; you are too young to have religion, no person ever experienced religion so young as you are; and your young mates will laugh at you—you had better omit seeking the Lord, until you are eighteen or twenty years of age; for then you can obtain the salvation of God as well as now: While under these severe temptations, I was convinced that one of two things I must do, either give up praying, or else tell my brother my feelings. I finally concluded to give up seeking the Lord, until I had a more convenient opportunity. Soon after, being in the field alone, the sun being about an hour high in the afternoon, I began to give attention to the temptations of the enemy; and finally, repeated these words, three times, with an audible voice; I will give up seeking the Lord until I am eighteen or twenty years old. As soon as I had repeated these words, all those solemn and tender impressions, which I felt, left me, and darkness filled my mind. The next morning, was

sent to gather some wood for the fire, and while in the woods, my thoughts were why do I feel so stupid? It immediately came into my mind, that I had grieved the holy spirit of God. O! what condemnation and horror of mind I then felt. My thoughts were that I had sinned away my day of grace, and now there was no merey for me; I cried aloud to the Lord for mercy, and wept bitterly before him, and for a little while thought I should never be forgiven for grieving his holy spirit.

My mind was now much exercised about my awful condition; but after some time, my mind being freed from its burden, I began to feel a love for God, and to his children, and enjoyed a degree of peace for many months. It was a great satisfaction to me to hear the bible read; and through that summer had many solemn and joyful seasons in secret prayer and meditating, that in some future day I should preach the gospel to the world of mankind. I did not know at that time God had forgiven my sins, but hoped that he would. In the fall and winter following, my mind became more taken up with vanity and youthful pleasures, and little by little, lost all the enjoyment I had in meditating on divine things. In the spring following, I was sent to work for Mr. John Tuffs, in the lower part of the town where the reformation had been; here I had the privilege of attending several meetings, in which I heard the saints tell the happiness they felt, from time to time in the service of God; and while hearing them de-

scribe the beauties of the Redeemer, was much impressed to tell some of the feelings of my heart ; but the cross was so great, that I grieved every impression away. One evening in particular, remember hearing Mrs. Tuffs talking with one of her sisters in the Lord, upon the subject of religion, my heart burned within me, to tell them my feelings—but sat silent till I grieved the tender spirit from my heart, and darkness and distress again filled my mind. Then I arose, went out of the house, prayed to God, and promised the Lord that if he would give me the same feelings of heart again, I would tell the feelings of my mind. I then returned into the house, and again felt the impression to speak, to that degree, that it caused me greatly to tremble ; yet I was still disobedient, and those heavenly impressions left me. I lived five years with my brother in the province of Maine, and then returned to Middleborough, my native town. I often thought of my youngest sister, and wanted to tell her the necessity of seeking the salvation of God, before she died, and wanted to warn her not to do as I had done ; and often, in my reflections, would weep. while thinking that once and again, I might have obtained the salvation of the Lord, had I followed the teachings of his spirit ; but now it was too late, for instead of growing any better, I was continually growing more hardened in sin. I did not feel those solemn tender impressions of mind, that I once did, while meditating on heaven and divine things ; but my thoughts on death, judgment and eternity,

were dreadful to me. In the spring of 1804, after I arrived at Middleborough, from the province of Maine, I found that my youngest sister had experienced religion the summer before, and had been baptized, this caused my heart to rejoice on her behalf; but, as soon as I began to think on my own situation, and that I had no part with her, I went out and wept bitterly.

But through my unbelief, and not attending to the whisperings of the spirit of God, the impressions that I then felt soon wore off, as the others had done. I now was entered my fifteenth year, and had to seek a home for myself, in this wide world, without having a fathers house, or home. My mind now looked forward, in hopes to find happiness in the things of this world; and while eagerly pursuing them, soon found myself one of the first in the gay circles. I did not believe that happiness was to be found among the baser sort. And was determined whenever I went into a new place, not to join any company, could I not have an invitation to join with the more honourable; and this, no doubt, was the means of keeping me from many an hurtful sin, that otherwise would have fallen upon me. After taking unwearied pains for several years, to find substantial joys in the gay circles of life, I was brought to say, in the language of the scriptures, "vanity of vanities, all is vanity, and vexation of spirit." But the gracious Lord was still merciful to me, and often taught me, that the road that I then was in, was the broad way to de-

struction. In the spring of 1809, while travelling on the road from Middleborough to Boston, it came into my mind, that the age had arrived that I promised to serve God, when in my twelfth year. But, O! what a distance I now found myself to be from him, and while viewing my wretched situation—having no hope, and without God in the world—I lifted up my cries and wept as I went along the road. I arrived in Boston, and took passage in a Packet for North-Yarmouth, in the province of Maine. From thence, went to the town of Bath, on Kennebeck river. I still had happiness in view; I had not found it in the ball-chamber; therefore concluded, that it might be found in crossing the ocean, visiting the different nations and cities of the world. And as there was a vessel bound to the West Indies, and from thence to several parts of the continent of Europe, I concluded to go on board, and see if happiness could not be found in this way; but all the time I was preparing for the voyage, there was something within that seemed to forbid my going; but I was so hardened at this time, that I gave but little attention to the teaching of the good spirit of God. But, O! the goodness of God, in preserving me from time to time. For as soon as the Brig was ready to sail, we cast off our fasts, and sailed down the river with a pleasant breeze from the north-west, and thought soon to see the European continent—but on our arriving in sight of the mouth of the river, the wind shifted to the east, and a storm, blew a gale, which

lasted forty-eight hours. We lay at anchor until the second morning after the storm began; the wind came fair, and at the dawning of the day, all hands were called to prepare for getting underway; a fresh breeze from the north west, and the tide setting very rapidly down the river, about sunrise the vessel dragged her anchors, and was carried with the wind and tide, very furiously, against a point of rocks that ran out into the river and broke in her stern. Then I thought how awful must our situation have been, had this happened one hundred miles from the shore; surely, we all must have had a watery grave. I felt to give thanks to God for his goodness in sparing my life again. From this time I gave over the idea of finding happiness in crossing the ocean, and this summer worked in the town of Augusta; and in the winter, visited my brethren in Wilton, in the county of Kennebeck; when I arrived there, I found that their chief subject of conversation was about going to the state of Ohio. Those who had been to see it, had returned and represented it as the most delightful part of the world. My eldest brother had sold his farm, and was making preparations to move there the summer following. While hearing them describe the beauty and fertility of the soil, and the noble rivers that ran through the different parts of the country, I began to think I had not travelled far enough to find the land of happiness, and was again determined to find happiness, if it was to be had in this world. Not being contented in mind, to wait for my

brother until he was ready to go, therefore, left the principal part of my clothing for my brother to bring on with him, hoping to meet him at the head of Ohio river, having concluded to take a circuitous route through the state of New-York. On the 5th of June, 1810, I bid my brethren farewell, and commenced my journey on foot for the west, in full expectation that I should find the land of happiness before I returned to my native place again. I journeyed through the state of New-Hampshire, and a corner of Vermont, crossed the Hudson river at the city of Albany; from thence travelled to the town of Lile, in the county of Broom, where I had the pleasure of seeing a sister whom I had not seen for more than eleven years before. She was a small girl when I saw her last, but now she was married, had an agreeable companion and two children, and they were very anxious that I should make their house my home, and live in that part of the country. My reply to them was, that I was in pursuit of a better country.

While on the way to my sister's, passing through a town near to the Surnango river, where a great reformation was among the people, night overtook me before I found a tavern, and I got the privilege to put up in a private house. The old gentleman and his wife I soon found were professors of religion, and they had one daughter that had lately experienced it; and when I found that they were much engaged in the cause of God, I conversed with them freely upon the reasonable-

ness of religion, and of the importance that mankind should attend to the glorious subject. They were very attentive to hear, but in the midst of my conversation a thought entered my mind, that, from my talk, they would take me to be a professor of religion, and would ask me to pray.

I immediately arose, and made as though I was in a great hurry to go to bed, and after I went to bed, I feared that they would ask me in the morning whether I had ever experienced religion; but to avoid this, thought that I would set out very early in the morning, and as the day began to dawn, I arose and asked the man what I had to pay; he arose and told me that I was welcome to what I had received, and he and his wife urged me very strong to stop and take breakfast. I made many excuses; but before I could get away the family were all up, and when they saw that I would go, the good woman said to me, her daughter requested her to ask me if I had ever experienced religion: I told them that I had not; the daughter burst into a flood tears and cried aloud; I bid them farewell, and continued on my journey. But O! what distress filled my mind through that day, I was impressed in mind a number of times to go back, and to work in the neighbourhood where the reformation was; it appeared that if I would, God would give me a part in it; but I was still disobedient.

After tarrying a few days with my sister, I left her in tears, pursued my journey, came to the north branch of the Susquehannah river, at

Owegah village, went down the same a little below Tioga point ; then crossed over a mountain to Sugar creek, went up the same some distance, then crossed another mountain to Tawanda creek, from thence came to the head waters of Lycommon creek ; this river empties itself into the west branch of the Susquehannah. I went down this river thirty miles, and had to wade through it thirty-two times. It was between two mountains which are so high that the clouds frequently roll upon their tops, their ragged rocky sides are so steep, that wherever the river bends so as to touch either side of the mountains, the traveller is obliged to wade through it. But little part of this country is fit to be inhabited, and must be left to the wild beasts of the forest. Early in the morning went on my way, and began to pass through these dreary chasms. In the month of June; the morning pleasant and serene, my mind was delighted while passing along the bank of the gentle river, in beholding the Deer bound over the brush and ranging the forest. I contemplated a life of much happiness in this world. But O ! how soon was the scene changed ; for about eleven o'clock, when I was five miles from any house or habitation of man, the heavens over my head were covered in darkness, with a dreadful rumbling on the tops of the mountains, the rain began to pour down in torrents, and the forked lightning flashing forth its vivid streaks. Finding an hemlock tree standing by the side of the river, that spread its branches in the form of an umbrella, was my

only shelter. This was the most dreadful thunder-storm that I ever witnessed; it seemed for a time that the tops of the mountains were in a flame of fire. While I stood trembling on the bank of the river, the many times that God had called me to forsake my sins and to yield obedience to his spirit, came with great weight into my mind. And my thoughts were that this was the place that God had chosen to slay me for my long rebellion; and in the midst of the rolling thunders and forked lightnings, I lifted up my voice and said, O, Lord, God, save me by this river of water; let me not be slain in this distant land, far from my father's house, nor my body be given to the wild beasts that are howling in the forest for their prey, nor my soul go down to hell: O, Lord, deliver me this once, and I will return to my native town and serve thee: Lord, hear and save me, by the river of water, this once. After having thus prayed, my mind became calm, and I believed that God had heard, and would answer my prayer.

After the dreadful tempest was over and gone, I began to think on the vow that I had made to the Lord; namely, to return to my native town and serve him. But instead of performing my vow, began to think what my relations and acquaintance would say should I return back at this time. Then I prayed again and asked the Lord to let me go and see the head of the Ohio river, to take away the reproach, and then I would return and serve him. But to this prayer I had no answer, yet was a

fraid of what people would say about my being frightened in a thunder-storm and returning home; therefore concluded to pursue my journey, and to walk softly before the Lord, and to hasten. Then travelling up the west branch of the Susquehannah about sixty miles to the Bold Eagle creek, then crossing the Allegany mountains, on the first of July arrived in Pittsburg, in the county of Allegany, state of Pennsylvania, at the head of the Ohio river.

After viewing the beautiful town of Pittsburg, and the noble Allegany and Monongahela rivers which there unite and form the majestic Ohio, there I was greatly tempted to disregard my vow to God; for in a few hours after arriving in Pittsburg, found a French gentleman in the tavern where I put up, from St. Louis, on the Mississippi. He, after learning that I came to see the country, made me an offer to go down the river with him in a beautiful barge of about twenty-five tons, which was provided for the purpose of carrying factory machinery to the lead mines on the Mississippi. He said it would be a voyage of about thirteen hundred miles by water, and one thousand back to Pittsburg by land; and informed me, in going this tour, I should have an opportunity to see the best part of the western country. The information he gave me upon the subject was so pleasing, that I almost concluded to go to the tavern, get my clothes, and go the voyage. But, coming out of the barge, I saw two large men come out from another on to the shore, stripped of all their clothes

but their trowsers, and went to fighting. These were the first two men that I ever saw fight; and to me the sight was awful! Then these words came into my mind, "Up, get ye out of this place."

My vow came with solemnity into my mind, and I greatly feared that the Lord would slay me for my disobedience; I then quickly arose, went to the tavern, payed my bill, took my staff, and hastened out of the place, without even daring to look back, for fear the Lord would destroy me—I took the great road that leads from Pittsburg to Philadelphia, and recrossed the Allegany mountains; crossed the Susquehannah nigh Harrisburg, and the Delaware at Eastown, and came into the state of New-Jersey—having travelled about four hundred miles on my return to New-England. I began to reflect on the miserable situation that I was in. I had travelled about fourteen hundred miles; my money was nearly spent, and then was three hundred miles from my native place. My thoughts were, if I undertook to beg, the journey was so long that I shall starve; and I did not dare to engage to work, for fear that the Lord would destroy me for my rebellion against him. My mind here was brought to a great strait, which way to look for help, I did not know, having so long sinned against God; I feared to ask for his assistance. In this situation of mind, under the shade of a large oak that stood by the way-side, I sat down, being wearied in body and tried in mind; placed my head upon my pack, and fell asleep

--but soon awoke, and to my great surprise, found a silver dollar and two cents within an hand's breadth of my face. I arose, picked up the money, and with gladness of heart, lifted my hands towards heaven, and thanked God for his goodness to me. Believing now, that if I put my trust in him he would prosper my way, and bring me in peace to my native land. At that time I truly thought that God had provided money from heaven to supply my wants. But unbelief again soon arose, and I was much troubled about my situation while travelling on the road; my mind was led to make a promise to God; and, secondly, to ask a sign of him. My promise to the Lord was, that if he would permit me to hire myself to work a few months, that I would separate myself from all vain company; and when I had procured some money and clothes, that then I would return to my native town and serve him. The sign was, that I should ask the first man that I saw on the road, if he wanted to hire? Should he say yes, then I would go to work; if he said no, then I would hasten on my return. Travelling a considerable distance without finding any on the road, and arriving on the top of School-ey's mountain, in the state of New-Jersey, the first man that I saw was Ezra Halsy, of Morristown, who, with a company of men, were gravelling the turnpike road that leads from Newark to Easton, on the Delaware river. I enquired of him if he wanted to hire; he answered, yes; and wished me to call on his father for that purpose. He was a fine man, and I

lived and worked for him five months. The Supreme Governor of the world was kind to me, although for several months I lived a sober and steady life, yet I was disobedient, and did not strictly observe my promise to him.

That winter I went to school in the county of Morris, and in the spring of 1811, had many kind offers from people in that state. But while viewing the goodness of God in sparing my life, I thought it to be my duty to return home and serve him. Accordingly, the first of May following, I commenced my journey anew, came to the town of Newark, crossed over the north river to the city of New-York, from thence to the town of East Haven in Connecticut. Having stopped at a tavern near the meeting-house towards the close of the day, my mind was delighted with the beauty and situation of the town, and had some desire to stay and form some acquaintance with the inhabitants of this part of the country. I went into the field and prayed to the Lord to permit me to stay and work in this part of the country, promising him that I would not join any company whatever, and that whenever he impressed my mind to return to Middleborough, I would obey. Then said I, Lord, if it is thy will that I may tarry awhile in this place, send some person to the tavern this evening, that shall enquire after labourers? After praying to the Lord in the field, I returned to the tavern house, and there being a store adjoining it, I went in there; and sitting until late in the evening, about the time that I was leaving the

store and returning to go to bed, there came in a gentleman by the name of John Hemminway, who enquired for a young man that wanted to let himself for the season? This was an evidence that the Lord was willing for me to tarry in the place. We had some conversation that evening, and the next morning we agreed on wages, on this condition, namely, that whenever I should tell him that I wanted to go away, he should pay me for what I had done, without even asking me why I had a desire so to do. He thought strange of my making such a request, yet agreed to the condition. Mr. Hemminway had a great property; here I lived, kept my promise, and walked in fear before the Lord, for seven or eight months; and the Lord gave me favour in the sight of the people, that I often thought I was as highly favoured as Joseph of old was in the land of Egypt. Here were a people of refined manners as any I ever had seen in the United States. When the most respectable class of young people seeing my conduct to be strictly moral, they invited me to join in their parties; but for more than seven months I declined joining any company, and attended strictly to my employment. In my leisure hours, attended to reading in my Bible and to secret prayer: And I now believe that I possessed the peace of God, though at that time did not realize the enjoyment of saints. And was so far from believing that ever I had experienced the forgiveness of my sins, that the greater part of the

time my mind was much troubled through fear that I had sinned away my day of grace.

My mind often ran back to the summer I was eleven years old, and prayed that I might feel again as I then felt ; for my thoughts were, could I have that distress and burthen again on my mind, it would be an evidence that my day of grace was not past. My greatest trouble that I endured was, that I was so little sensible of my state, and often prayed to God that I might feel conviction anew. But instead of distress, I had peace in my mind, and felt to praise and give thanks to God for his goodness; yet, at other times, feared that I never should have any part in the kingdom of God's dear Son. While in this state, I learned that the "work of righteousness is peace," and also, that the "wages of sin is death."

For more than seven months I forsook the vanities of the world, and walked uprightly and spent much of my time in reading the scriptures, in prayer and in meditation on heavenly and divine things. This brought peace to my mind, which I enjoyed from time to time, until I turned again to folly. After I had worked seven months with Mr. Hemminway, he and his wife made me a present of about twenty dollars. I then thought of returning to my native town and serve God according to my former promises. But he was loath to have me go, and said that I should be welcome to board with him four months, and go to school if I wished. This kind offer I accepted, and lived with him and went to school through the win-

ter. Living reserved for a number of months, the thinking part of the people conjectured many things, some concluded that I was unacquainted with company; while some professors of religion said they thought I was a young man in disguise, and that I had been a professor of religion and a preacher of the gospel, and that I had met with some great disappointment in life, therefore had withdrawn from all my acquaintance. O! happy retreat! what peace my mind enjoyed while separated from the vanities of the world; yea, the recollection of the manner in which I lived those eight months, brings joy to my mind even to the present time.

But, reader—a new manner of life will soon present itself to view, the recollection of which causes sorrow of heart to the present day. Mr. Hemminway often solicited me to join the youth in their parties, and also to spend an evening with him at his partner's store and tavern; but I always found an excuse until Christmas-day evening.

Mr. Hemminway being at the village in the centre of the town with his sleigh, the young men enquired of him where I was? He said at home, by the fire-side. They then concluded they would come and take me by force and carry me in one of their sleighs up to the tavern. Accordingly, they came and gave me an invitation to take a sleigh ride with them, which I refused. They told me I had been eight months in the town and had not spent one evening either in the ball-chamber or at

the tavern; and, said they, we are determined to have it to say that you have been to the tavern once, if you came immediately away. Then Mrs. Hemminway said to me, if you will go and spend the evening at the tavern, I will go too. She being a professor of religion, I thought *if she went*, it would do for me. O! how is our Redeemer's cause wounded before the world of mankind, when we do not live agreeable to our profession.

When riding up to town, I thought I would let my companions know that I was acquainted with company, and could sport as well as any of them. From that evening all of that sweet peace of mind which I had enjoyed, left me; and my mind gave way to the pleasures of sin; and for about four months, run as great lengths in vanity as ever I did. I lived with Mr. Hemminway a year and an half; was kindly treated by him and his family. After departing from serving the Lord, and disregarding my vow, there was an evil spirit which troubled me from time to time; until I came to a resolution to return and serve the Lord.

In September, 1812, left my friends in East-Haven, travelled through Rhode-Island, and soon arrived in my native town. The Baptist Church where I was to perform my vow, and declare to be for God and none else, was in a very cold situation, and very little said about religion—and I found myself still too proud to own the Lord. After I left Connecticut, I forsook the vanities of the youth, such

as parties, balls, &c. and went to Roxbury, in Massachusetts, to work on a farm. My mind soon began to reach after something more noble, and I concluded that there was happiness to be found in ransacking the stores of science, and that winter went to school in the town of Roxbury. The prospect before me was encouraging—but soon all my hopes were blasted—for I had not attended school four months, before the Lord laid his afflicting hand on me, and disappointed my prospects. And now, I can truly say, blessed be his holy name, for all the chastenings that ever I received from his gracious hand.

I was taken with such tightness and distress across my breast, that I could neither study, nor work but little. All my hopes of happiness in this world were now cut off. In May, 1813, I went to the town of Rainham, adjoining my native town, and made my home with Noah Williams, who married my eldest sister. After my return to Mr. Williams's, it came into my mind the many times I had prayed to God, that whenever he saw fit to take me out of this world, that he would grant me the privilege of a long sickness, if haply, I might find salvation at the eleventh hour. The thoughts of dying suddenly, was dreadful to me. I concluded that God had heard my prayers, and that my disorder would terminate in a consumption—and soon I should have to try the realities of another world: And under these impressions of mind, I be-

gan to read the Bible, and to attend to secret prayer again.

I had now almost given up going to meeting; for, let me go where I would, I heard but very little preached but the confused unscriptural doctrines of the stoicks; namely, that God had fore-ordained whatsoever comes to pass; and if I was one that had been elected from all eternity, I should be saved, let me do what I would--if I was not of the elect, I must be damned. If these things are so, what benefit is there in going to meeting? Surely none. I could not see any advantage in it then, neither do I at the present time. But when I left those God dishonouring doctrines of men, and took my bible and retired to some secret place, therein I could behold myself, as in a glass, and could read the awful threatenings against the wicked, and the glorious promises to the righteous.

Through this summer I gave attention to reading of the scriptures, to prayer, and to meditating on the works of God. There was but little said upon the subject of religion in this part of the country--and I believed that I had as much as any of them; yea, more than many that professed to be the children of God. Paul said, he lived a Pharisee; and a Pharisaical garment I wore, until the third of September following, when it was rent asunder, and I was convinced that it would not hide the shame of my nakedness before the burning throne of God. A circumstance took place on that day, which divested me of

my pharisaical garment. In the afternoon, while sitting in my sister's house, one of the neighbours came in and asked, if she had heard of the death of Dr. Godfrey, of Taunton? She replied no. He said that the Doctor came home from visiting the sick the last evening, eat supper as usual, and went to bed: In the morning, his wife supposing him to be asleep, got up carefully and went down; that after breakfast had been ready some time, his daughter concluding that something might be the matter with her father, went into the chamber to awake him, and, alas! he was found to be dead. This gave my mind a solemn shock, and, without saying a word, I arose, went out of the house and went through a pasture, and seating myself on the side of an hill, my thoughts run thus:—Dr. Godfrey no doubt has been the means, in the hand of God, of saving many lives; but his own he could not. He is now gone the way of all the earth; and if he was prepared for death, he is now in heaven rejoicing beyond this troublesome world. If not, where is he? Surely he is gone down to death; his fate is now fixed, and he can never again have another offer of salvation.

Then a solemn question seemed to be asked me—should you go to bed this night, and awake in another world before the light of another morning, what would be your situation? Then I saw my “righteousness was as filthy rags, and I was an unclean thing.” Isaiah, 64, 6. O, what horror then seized my

mind. I found the words of Jesus to be true, which he spake to his disciples; namely, that he would "send the Comforter, which is the Holy Ghost; and when it is come, it shall bring all things to your remembrance." Mysins were now set in order before me, and plainly I saw the many times that God had called me to repent of my sins and turn to him: but I had slighted all of them, and now which way to look for help, I did not know; for to call upon the Lord for merey, when I had so often sinned against him, I thought it would be adding sin to sin.

While thinking on my lost condition, there was a voice that seemed to speak to my understanding, and asked me, are you willing to have salvation? I answered yes, Lord. On what condition? On any. For nothing appeared to be too great a sacrifice in this life, could I obtain eternal life in the world to come. Yea, I was willing to be an outcast, and to be accounted the off-scouring of all things, by all people, through the remainder of my days, if I could be accepted of the Lord at last. Then the vow that I had made to the Lord, more than three years since, came with great weight upon my mind, with this question: are you now willing to go and perform your vow? I answered, yes, Lord, I am. And blessed be God, I found "to obey, is better than sacrifice; and to hearken, than the fat of rams." First Samuel, 15, 22.

Elder Daniel Hix, of Dartmouth, had then an appointment made, to preach the next day,

at two o'clock, P. M. at the Baptist meeting-house in the town of Middleborough, my native place. In the solemnity of my soul, I lifted my hands towards heaven, and said, now Lord God, if thou wilt only give me strength to go to meeting to-morrow, and if I perform not my vow, I pray thee never to hear my prayers again. When I had said thus, with great distress of mind and trembling of limbs, I returned to the house; it was after sunset, went into my bedroom, greatly fearing that I should be called out of time into eternity before another day. I kneeled by the side of my bed, and asked the Lord to spare my life through that night. I awoke the next morning and found myself in this world, preserved by his mercy. I soon arose and thanked the Lord for his goodness; and after breakfast set out for the meeting, about eight miles distant.

There was a large concourse of people that attended. Elder Hix took his text in Matthew, 7. 24, 25, 26, 27. I gave but little attention to the sermon, for I was thinking on what I had to perform. While I was sitting and beholding the multitude, the enemy of souls was continually harrassing my mind, and suggesting to me, that it would be as well to pray in secret, as to come out in the presence of all the people and tell them my feelings—that if I attempted to arise, my strength would fail me. But I felt to resist those temptations, and was determined to obey. As soon as the Elder had finished his dis-

course, he said there was liberty for any one that had any thing to say. Immediately I took hold of the side of the pew to support me, (for I greatly trembled before the Lord,) and arose, and addressed the people :—

My friends, I have come to perform a vow, that I have vowed unto the Lord. This called the attention of the whole congregation. Then I said, upwards of twenty-three years have I lived and spent all of my days in sinning against God, the best of beings; and I have read in the scriptures, that the “effectual fervent prayer of the righteous man, availeth much.” And if there are any in this assembly, that have an interest at the throne of grace, and can feel to pray for one of your fellow creatures; that is bound with you to the grave, and from thence to the eternal judgment of God; who has no Christ to be his friend, nor to own him in that day—I want you should pray for me. Then turning to my young companions, I addressed them as follows: My young friends, I have been one of the foremost to lead you down the broad way to destruction; my advice now is, that you would not follow me, for I am bound to hell; and if you follow me, I shall lead you there; and I beseech you to turn and seek the Lord while he may be found.

When I had said these words, I sat down. Elder Hix then arose and said, brethren, let us pray! And he lifted up his voice unto the Lord like a trumpet for help. He seemed to realize, that, “the godly man ceaseth, for the

faithful sail from among the children of men.” And that “salvation is of the Lord.” It seemed to me that there was no obstruction between him and the eternal throne of God. And yet, in all of this, I was not permitted to shed a tear.

When meeting was ended, there was a godly old mother in Israel, came by the pew with tears of joy flowing down her cheeks. She gave me her hand, and said, Levi, I am glad to see you where you are, and passed on. The tears then flowed freely from my eyes, for, said I, what does the woman mean by saying that she is glad to see me in this situation? I am in the broad road that leads to destruction, and must quickly go down to hell. Surely, I have been such a sinner, that the saints rejoice to see me go down to the regions of darkness. I had now performed my vow, but had not found any relief; and now I began to think that surely I am gone forever. O, what keen distress now seized my soul! When I came out of the meeting-house, Ebenezer Pearce, of Middleborough, came and took me by the hand, and led me out of the crowd. He asked me how long I had wanted religion? I answered, that I had travelled East, West, North, and South, to find happiness in this world, but had not found it. My desire now is to find a path that leads to heaven and happiness. The tears flowed from my eyes, and turning from him, I concluded to go to my brother's, which was about four miles distance. There was a person to be baptized that afternoon, but I felt to

mourn my wretched situation alone. My brother and his son followed me. I travelled along the road weeping; my prayer was, O Lord, shew me the path that leads to heaven and happiness.

In this keen distress of soul, I did not cast any blame upon old father Adam, my young companions, nor the devil. Neither did I believe that God had brought me into this awful situation. My feelings were, if I am sent to hell, God will be just, and his throne clear for ever; "because he has called, and I have refused; he has stretched out his hand, and I have disregarded." Proverbs 1 24. I now clearly saw myself undone, and that I had plunged myself into this dreadful situation.— And I felt determined, if I went to hell, to go crying to God for mercy.

Travelling about two miles in this situation, I ascended upon the top of an hill, my face towards the west: On a sudden, the appearance of a great white cloud was before me, which extended to the west farther than my eyes could see. To give you a similitude, it was like a great sheet in a spacious hall, fastened by two of the corners on the chamber floor, at the farther end of the hall, and letting the other two corners be brought within four feet of the floor. The edge of the cloud seemed to come nigh to me. I stopped in the middle of the road, my mind was led to inquire what it was. While beholding the cloud, which was white as snow, I saw at some distance the appearance of a four wheel carriage, with two horses, coming to-

wards me; the horses and carriage exceeded any thing for whiteness that I had ever seen; and a great train of people, all dressed in long white robes, that followed after it. Their hair, long and white, hung in ringlets over their shoulders, and the end of their train I could not see. The carriage came to the edge of the cloud next to me; then wheeled to the right, and brought the side of the carriage towards me, and stopped. I then saw sitting in it, the most beautiful person that I ever beheld. He had a band that went round his head, and the appearance of flashes of lightning went out of it. He leaned forwards towards me, spread his arms, and with an agreeable smile, bid me welcome to heaven. And immediately all was drawn up again.

The great burthen of my sins fell in a moment from my mind; and like the lame man that was healed at the beautiful gate of the Temple, I felt like leaping, and walking, and praising God. It seemed that I was in a new world, and could say, that "old things are done away, and behold all things become new." O! what love I felt to God, and to all his children, whatever name or denomination; but especially to those that lived the nearest to him. And my love did not stop here, for I had a love for poor sinners, and wished to invite them, in the language of the woman of Samaria, "come and see a man that has told me all things that ever I did, is not this the Christ?" Then I saw a fulness in Christ to save all the human family, if they will forsake their sins and come

to him ; and I thank God that I see the same fulness in him at the present time—for if the Lord was willing to save such a great sinner as I was, none need despair of salvation. My heart overflowed with the love of God ; I cried aloud for joy of heart, and praised his precious name. My brother came back to me. I told him I had found the way that leads to heaven and happiness ; for I had seen the Lord Jesus Christ, who is the way, the truth, and the life. Then went on to my brother's. Oh ! how light I felt ; it seemed to me I hardly felt the ground I walked upon. As soon as I entered the house, Mr. Harvy, my brother's father-in-law, asked, what kind of a meeting had you ? Such a meeting, I replied, as I never had before—for, since leaving the meeting house, the Lord Jesus has met me on the way, and it is the best meeting that I ever had. My sister then asked, if I had got religion ? I replied, whether I have experienced religion or not, I cannot say ; but one thing I know, whether in heaven above, or on the earth, or under the earth, if I always feel as I do now, it will be a heaven to me.

After retiring to bed, I began to reflect how great the change was in my feelings, and how different every thing appeared—and a question then arose in my mind, whether I had really experienced the salvation of God, or not ? I then prayed to God to give me an evidence ; and while praying, this scripture came into my mind with great sweetness : “ He that endureth to the end, the same shall be saved.” Then I said, Lord, help me to endure to the

end. And O, the love which then flowed into my heart, caused me to wet my pillow with tears of gratitude, and then fell asleep.

On Saturday morning after I awoke, it seemed I was in a new world, and that all creation was praising God in the highest key of adoration. Sunday, the 5th of September, returned to the same meeting-house, and heard elder Rounsaful, of Freetown, preach. As soon as he had ended his discourse, I arose, and told the people what great things the Lord had done for my soul, and found a blessing in doing it. Sunday evening my mind was filled with darkness—went to bed in trouble—awoke on Monday morning, my mind was still in darkness, and so continued through the day. Yet a little hope remained, that the Lord would yet deliver me. Monday evening was a distressing time with me. On Tuesday, arose at the dawn of the day; my mind was filled with the greatest horror of darkness that I ever experienced, before, or since; and in this awful despair, before the sun arose, I went to see a Calvinistick Baptist preacher, which was then in the neighbourhood—hoping to receive some instruction of him—invited him to go with me—we walked a little distance together, without saying a word. Then I told him, a few days before, I believed God had forgiven my sins, and that I felt to love him, and all of the creatures which he had made, and that all creation seemed to praise him. But now, I am without love to God, and to his creatures; neither do I see any beauty in heaven above, nor on the

earth beneath ; and I want that you should tell me what manner of spirit I am of ? He said a number of things, but to me he was a physician of no value. I heard him until I was satisfied that he did not understand my case, then went from him without saying any more.

While returning to the house, the tempter presented to me all the beauty and pleasures of this world ; yea, all the riches and honours that I had ever desired, were presented before me, with a promise that I should have them all, would I abandon religion. At the same time, he represented religion as the most gloomy theme, and if pursued, it would destroy all my happiness in this life. This was the greatest trial I ever experienced in my life, for it seemed that I could not raise one desire from the heart to God for help ; and while moving slowly along in this great distress, a passage of scripture came with weight to my mind :—“ That which cometh out of the man, that defileth the man.” Mark 7, 20.

I then had a fear that I should sin with my lips ; and then resolved, that no mortal should ever hear the sound of my voice on earth, so long as my distress and darkness remained. After returning to the house, I thought to try to finish a pair of shoes which I had before begun. Breakfast being ready, my sister asked me if I was ready to eat ? I gave her no answer ; she soon asked me again, but I said not a word. When she saw the great distress my soul was in, she said no more. I was in this situation of mind, until about eleven o'clock ;

when, on a sudden, my mind was taken from all earthly objects, and heaven was opened to my view. I saw Angels standing before the throne of God, and one that I believed to be the Son of God, standing in the midst; there was a mist of darkness around the throne, that I could not see the shape or form of any being. Then he that stood in the midst, said unto me, young man arise, and make yourself holy enough to come into the presence of Him that sits upon the throne.

O! how awful was the appearance and his language to me; I so trembled, that my bench rocked under me. I then opened my mouth and said, Lord Jesus, if thou wilt make me holy, I shall be holy enough to come into the presence of Him that sits upon the throne; but if not, I shall never be admitted there. When I had thus spoken in an instant of time, my fears were removed. O! the light, and love, that then flowed into my heart. I arose and went out at the door, and every thing seemed to be praising the Lord. And the peace of God flowed into my soul like a river. I wondered why all people did not praise the Lord for his "goodness, and his wonderful works to the children of men." Surely, I could say, that the Lord has brought me by a way that I knew not: "And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah 42, 16.

Every thing appeared to rejoice in creation, which, a few hours before, seemed as melancholy as the house of death. The sun, moon, stars, and all the beasts of the field, the fowls of the air, now seemed to give forth a pleasant smile, and to be declaring the glory of that God which created them. In truth, it appeared to me that I was in a new world. And I made this inquiry—Have you an evidence, that, if you continue faithful to the end, that you will be permitted to join the blood-washed throng above, and range the blest fields of glory eternally around, and dwell in the presence of God and the Lamb? The answer was, yes. What love and gratitude then filled my heart—my eyes, filled with tears of joy, flowed down my face in streams. The great mercy of God I beheld with astonishment, and could say with the Apostle, “Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.” First John, 3, 1. The language of the poet I could now adapt.

Amazing grace, and sweet the sound,
That sav'd a wretch like me;
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace those fears reliev'd;
How precious did that grace appear,
The hour I first believ'd.

O, cheering reflection! a few days ago I was a sinner condemned—justly condemned to

die the second death ; but now pardoned, and a hope, a lively hope of immortality in the world to come ! The happiness that flowed to my mind through faith and hope, may be felt, but cannot be described. Yea, the Apostle saith, it is “unspeakable, and full of glory.” I now began to search the scriptures with a prayerful heart, to know what God required of me as a child. In searching, I found it recorded in Mark 1, 9, “And it came to pass in those days, that Jesus came from Nazareth, of Galilee, and was baptized of John in Jordan.” Again, in Matthew 16, 24, “Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me.”

I desired to follow the Lamb ; and was fully satisfied that Jesus was immersed in the river Jordan. I believed that the Baptists used the right mode of baptizing ; but could not believe in their Calvinism ; and I had learned that they generally considered baptism to be the door into the Church ; and would not baptize any, unless they would agree to join *their faith and order*.

After informing a number of the Baptist brethren that I desired to be baptized, and have the privilege of uniting with any Church that I might think proper, they told me that their preachers would not baptize me on such a condition. A few days after, one of the brothers that belonged to the Baptist Church, said, that if I wished, Elder Daniel Hix, of Dartmouth,

would baptize me and let me join where I might think proper.

Saturday, September the 11th, I rode to Dartmouth, and the next day attended meeting with the brethren, and heard elder Hix preach, who formerly belonged to the Baptist Conference; and I did not know at this time, but he still held with them. Monday morning I saw the elder, and told him that I had a desire to be baptized, but not to join any Church at present. He said he did not wish to bind me, and that he had a meeting appointed at Deacon Abial Nelson's, in Middleborough, on Thursday, the 23d instant, and if I wished to be baptized, to meet him there. On Thursday, September 23, 1813, elder Daniel Hix baptized me in my native town. After further reflection, I thought it a privilege to unite with some Church, to have them watch over me for good—but was not free to subscribe to any of their articles, disciplines, or covenants; for I believed that the scriptures were a sufficient rule for faith and practice.

I will now inform my reader how I became acquainted with the people that call themselves christians. Soon after I experienced religion, a Baptist brother said, that he felt afraid my mind would be led astray, if I remained long without joining some Church, and he advised me, above all things, to keep clear of Elias Smith, for he is a dangerous man. I asked, what his employment was, and where he lived? He told me he was a preacher, and lived in the city of Philadelphia. I was surprised he should

advise me to keep clear of elder Smith, when he lived about three hundred miles distant. At that time I had never heard of the people which now call themselves christians. After reflecting on the subject, concluded it was my privilege to hear and then judge. The next Sunday, about sunset, hearing that elder Smith was to preach that evening in the meeting-house, at Assonet, about six miles distant ; and having an anxiety to hear him, I set out, and arrived there after he had began his meeting. O ! how my heart rejoiced to hear a free salvation proclaimed to my fellow creatures—my anxiety to hear him again was increased, but soon found he was on a journey to the east. The next day I said to my brethren, that I will not say whether he is a good, or bad man ; yet, one thing I know, he preached the Lord Jesus just as I received him ; for I viewed him to be able and willing to save to the uttermost, all that will come unto God by him. There was a number of Churches and Elders in that region that were called Christians ; but no one was so good as to inform me about them ; neither at that time did I know there was a Church on earth that denied all sectarian names and creeds, and that believed the scriptures were a sufficient rule of faith and practice.

Soon after this, a brother advised me not to attend a general meeting that was to be holden at New-Bedford, the 25th and 26th instant, by a great number of Smithites, (for so he called them, others called them damnable hereticks.) None were so good as to give me their true,

or own name ; but they represented them as the basest of characters, as in the days of the Apostles. See 1st Corinthians, 4, 13.

This was the first general meeting that I heard of, and was determined, if the Lord would, to attend it. On Friday, the 24th, went to Fairhaven, which is opposite to New-Bedford ; there lodged at my Aunt's. The next morning, inquired something respecting the Smithites, (for I had never heard them called otherwise ;) my Aunt said, that was not the name they owned, but was the name given them by their enemies ; they called themselves Christians ; and remembering to have read in the scriptures of truth, the "disciples were called Christians first in Antioch, (Acts 11, 26,) made it a solemn name to me. Saturday morning, having crossed the river into New-Bedford, inquired for the Christian meeting-house. When going up to the house, I met three persons that were coming to open it, whom I afterwards found were disciples of Jesus. I asked them if a meeting was to be held there that day ? They said, yes. One of them was Mr. William Whitten, since known by the name of elder Whitten ; he inquired if I had relations or acquaintance in town ? I told him I had none. He invited me to his house, saying, that the brethren had made provision for all strangers that should attend the meeting. This appeared like the ancient Christians, who were careful to entertain strangers. While going to his house, he inquired if I had experienced religion ? I answered, that three weeks

since, I had obtained a hope in Christ. He looked smilingly, and we soon entered his house. He said to his wife, well, sister Nancy, here is one of my Father's children; one that has been lately born into the Kingdom. She received me with as much affection as if I had been her natural brother, and had then returned from a long absence. Such brotherly love, manifested towards strangers, I was unacquainted with among professors of religion. I had heard so many hard things said about them, I was ready to ask, "can there any good thing come out of Nazareth?"

Those who attended the meeting, were Elders Daniel Hix, Philip Hathaway, Elias Smith, Abner Jones, John Rand, Frederick Plummer, Benjamin Taylor, and Samuel Rand, with a number of younger preachers. Elder Samuel Rand, preached first from Hebrews 2, 11:—"For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." He was a young man; his voice was clear as a trumpet, and his doctrine dropt like rain upon the people. I thought it was wonderful to see a man as young as he, leave all, and range through the world to publish a free salvation to poor sinners. In the afternoon, elder Smith preached from Acts 3, 15: "And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."

O, how precious was this sermon to me. He was the first man that I ever heard preach, plainly, that Christ is the Son of God. And

though I had been accustomed to hearing the confusing, inconsistent, and unscriptural doctrines of the Trinity preached, yet I never believed them. For whenever I read the Bible I therein read that he is the Son of God. And at the present time I do sincerely believe the Apostle who hath said, "For though there be that are called Gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him." 1st Corinthians, 8, 5, 6.

In the evening, elder John Rand preached from Phillippians, 3, 8, 9: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." A number of the brothers and sisters followed, with powerful exhortations; particularly one from a sister Teuksbury, from New-Hampshire; this was some of her last work among the disciples. She went home, and soon died in the triumph of faith. On Sunday, a larger concourse of people from different towns attended. Elder Jones preached in the forenoon from 1st John, 5, 19: "And we know that we are of God, and the whole world lieth in wickedness." When he brought forward the evi-

dences, whereby we may know whether we are of God or not;—O, what an evidence I felt in my heart, that I was born of God; what love I felt to God, and to all of his children; tears of gratitude flowed in streams from my eyes; and as soon as he had finished his discourse, I arose, and told the people what great things the Lord had done for me.

In the afternoon, elder Smith preached from Ezekiel, 34, 29: “And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.” He spake very largely of the Lord’s ancient people, the scattered Jews; of their return to their native land; and that they would hereafter receive the Son of God as their Lord and law-giver.

Thus ended the most heavenly meeting that I had ever attended on earth. Surely, we were raised up, and sat together in a heavenly place in Christ. O, what love was manifested among preachers and brethren. I felt, that I could say, as Ruth did to Naomi. And Ruth said, “Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.” Ruth 1, 16. I feel to thank God that I ever became acquainted with a people that are willing to take the scriptures for their only rule. In October, 1813, I was received into fellowship by the Church of God in Middleborough, Massachusetts.

CHAPTER II.

IN this Chapter, I shall endeavour to inform my reader of the many impressions that I have had on my mind, about preaching the Gospel of Jesus Christ to a perishing world; and of the success in my first improvements. Having related in the former part, how, that in the spring I was eleven years old, it pleased God to impress my mind with a solemn sense of eternal things; and I now believe at that time he forgave my sins; but on account of my disobedience, he did not see fit to give me a sealing evidence of it.

In the summer following, my mind was impressed a number of times, that in some future period I should have to range the wide world, and preach the gospel. And amidst all of my careers in sin and folly, I often had solemn impressions of this kind. One in particular, I well remember in the fall of 1810, when living in the state of New-Jersey. Ezra Halsey and myself were sent for to attend a party in a neighbouring town; and while riding to the place of recreation, the sun began to disappear beyond the western hills, and the decorated heaven seemed to wear an agreeable smile, while the earth was covered with verdure, and the air perfumed with the ripe fruit of autumn. My mind was attracted with the beauty of the scene, and I began solemnly to reflect on my situation, and that of my fellow creatures, who,

with me, were engaged in sin. Immediately it came with great solemnity, that in some future period, I had got to forsake all, and range the world and preach the gospel. Then my thoughts were, if God would forgive my sins, and commit a dispensation of the gospel unto me, cheerfully I would go, and preach the unsearchable riches of Christ, to a world lying in wickedness. But when I came to reflect on my misspent life, it caused me to weep as I passed along the road; and notwithstanding this great visitation of God's spirit on my mind, I turned a deaf ear to his call, and still went on in sin as before.

Soon after I had experienced a sealing manifestation of my sins forgiven, this question came to my mind: Are you now willing to go and preach to your fellow creatures? My answer was, yes, Lord, I am. At this time I did not realize, as I have since done, the importance of the work; but felt willing to obey the Lord, according to the best of my abilities; believing that the Lord would enable me to do all that he required of me.

Soon after this, I heard there was a reformation began in Middleborough, at a place called Wappanucket; I went there, and O, how was my heart rejoiced to find some that had lately experienced religion. I often met with them, and enjoyed great happiness in improving my little gift among them in prayer and exhortation. The reformation was among the Baptists and Presbyterians—but the name was nothing to me, my heart and the young

converts was united as the heart of one man ; and we enjoyed the unity of the spirit in the bond of peace, until some of the old professors began to tell them that I was a Smithite, (for so they were pleased to call me,) that they ought to be cautious of me, for I held to bad principles. This caused me some very severe trials ; but my trust was in God.

About the first of December, I went into the lower part of Dartmouth, to a place called Smith's neck. by the sea side, and engaged to keep school three months. I had not been in my school but a few days, before I was greatly distressed in mind, and inquired of the Lord why I felt thus troubled ? It was manifested to me that I had done wrong in engaging a school, for the Lord had designed another employment for me. Every thing went wrong in the school, and I began to conclude that the people would turn me away in less than a fortnight. In this situation of mind I spent a considerable part of a night in prayer to God for help ; promising him that if he would help me through that school, I would then devote my time in preaching, if the impression continued on my mind. The next day every thing went well, and I have no doubt but what I had immediate assistance from God to help me.

The nearest meeting held by the Christian brethren, was at New-Bedford, and I generally met with them on Sundays, and enjoyed many heavenly seasons. But towards the close of my school, was much troubled respecting my duty. O ! how great the work, and how sol-

emn the undertaking, to be an ambassadour for Christ—to range the world and pray men to be reconciled to God! I viewed myself to be altogether unqualified for the great employment: yea, I thought that I was one of the most ignorant of all the flock of God, and began to conclude that all of the impressions that I ever had felt about preaching, was from satan; and while viewing my insufficiency, my mind sunk for a number of days, so that I was ready to say with Jonah, “it is better for me to die than to live.”

One morning, while going to my school, my mind greatly distressed, I walked slowly along, saw that the warming beams of the sun had melted away the frost on the side of an hill, I stopped, and looked at it with tears in my eyes. At length, lifted up my voice to the Lord, and said, O, that I might flee away like the morning dew, and never be remembered any more. Immediately these words of the poet came into my mind:

“ O, when shall I see Jesus,
 And reign with him above ;
 And from that flowing fountain,
 Drink everlasting love.
 When shall I be deliver'd
 From this vain world of sin,
 And with my blessed Jesus
 Drink endless pleasures in-?

But now I am a soldier,
 My Captain's gone before,
 He's given me my orders,
 And bid me not give o'er :

If I continue faithful,
 A righteous crown he'll give,
 And all his valiant soldiers
 Eternal life shall have."

When I had repeated these lines, the love of God again flowed into my heart; and I felt a greater determination to serve God, at the loss of all things, than I ever did before. I was satisfied that God is not a hard master, and that he requires no impossibilities of his creatures; and if he called me to preach, he would open my way, and qualify me for the important work. I did not know where I should go after my school should end; but I felt to commit all to the Lord, believing that had he any work for me to do in his harvest, that he would direct me where to go. Soon after this, my mind was sweetly drawn across the river, east of New-Bedford, and it seemed a light shined in that direction. The week following, I heard there was a reformation began in the town of Fair-Haven, in a neighbourhood called Nasquetucket, under the preaching of brother William Whitten, of New-Bedford. In the same direction the light had appeared to me. The Saturday evening after I heard the news, I attended a meeting with brother Whitten in the neighbourhood; and O, how my heart was animated to see and hear some that had lately been translated into the Kingdom of God's dear Son.

The next week my school ended; I still had impressions on my mind, that it was God's

will I should preach :—but when I considered my abilities, many times I doubted whether God would ever call so ignorant a creature as I was, to so great a work. But I found all the excuses that I made, did not remove the impressions from my mind ; I knew of no other way to determine the doubtful case, but to go forward, and improve my gift. I came to this conclusion, that I would hold meetings wherever the Lord should open the way, for six months, believing that I should then know more plainly what my duty was. There was about thirty hopefully converted in Nasquetucket. In the month of May, brother Whitten moved his family into the western part of the state of New-York. I often met with the brethren that he left, and improved my gifts in prayer and exhortation, and many times enjoyed great freedom of mind ; yet, at other times, had great trials. One in particular, I will mention.

About the first of June, such a fear of death came upon me for four days, as I never felt before nor since. I besought God very earnestly that he would deliver me from it. One day, while in the woods crying to God for help, this passage of scripture with power came into my mind : “ Who in the days of his flesh, when he had offered up prayers, and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.” Hebrews 5, 7. O ! thought I, if the Son of God feared death so much as to cause him to cry, and to

pray, no wonder that his disciples should also fear; and if God delivered him, he also will deliver me. In a moment the fear of death was gone, and I rejoiced again in God, who delivered me from so great fear.

About the first of July, was invited to hold meetings at the Baptist new meeting-house, (so called) in Rochester. I met with the brethren; yet, at that time, had not confidence enough to go into the pulpit, nor into the Deacon's seat, but improved my gifts in prayer and exhortation, according to the best of my abilities;—nor as yet had pretended to appoint any meeting to preach, any more than by exhortation; but appointed prayer meetings wherever the doors were opened, and with the brethren at the meeting-house—and soon had the happiness of seeing a revival among the brethren, and a great solemnity on the minds of the unconverted youth. One evening I was requested to appoint a prayer meeting at a Presbyterian sister's, about two miles from the meeting-house;—brother John Wedon attended with me. It was late before we set out on our way, and while going to our appointment, these words frequently came to my mind: "Fear not, I am with you," which greatly animated my soul to go forward, trusting in the Lord.

When we entered the house, a solemn sense of the situation poor sinners were in, living unreconciled to God, caused my heart to groan within me, when casting my eyes around on the assembly. I prayed, then attempted

to deliver an exhortation; but my mind was so distressed to think of the awful situation of the wicked, that I soon sat down. We had a solemn silence for a few moments, then I arose and went through the assembly, and inquired of each one whether they had an interest in the Lord Jesus Christ? If they said they had, I exhorted them to be more faithful; if they said they had not, I told them individually the danger they were in, while living without God in the world. This was a great cross, but was determined to clear myself from the blood of all men. When beginning to make the solemn inquiry, the tears flowed freely from my eyes, and I spoke to several that had a hope in Christ. Then came to a young woman, and asked her if she had any part in Christ? She arose, and answered, I have not. Did you ever feel the need of religion? She said she had. How long since you felt a particular desire for it? She said, since I came into the meeting, for when you began to pray, my mind was struck with great solemnity, and thought it was necessary for me to have religion. This was so singular to me at that time, that I doubted her sincerity; and asked her if she was willing to kneel down before God, and that assembly, and pray for her salvation? She said that she was willing to kneel, if I would pray for her. I then kneeled and prayed, and the weight on my mind left me. Some of the youth were so afraid, that they went into the porch, others out at the door, and so

the meeting ended. The young woman went home much distressed in mind. That night I stayed at the house where the meeting was held; and while sleeping there, had the following dream:—

I dreamed, that being on a long journey to the west, and calling at a house, found a number of people were collected in a large room, and some in a bed-room adjoining, who were weeping very bitterly; went up to the door, and saw a young woman lying on a bed in the agonies of death, calling to her father, and saying, father, I am dying, and I want you to promise you will not suffer me to be buried, nor removed from hence, for three days, for I shall then live again. He promised he would not suffer her to be removed; then she closed her eyes in death. A few moments after, her father directed a young man to go to a carpenter, and ask him to make a coffin for her. With much earnestness I then spoke to the father. Sir, did you not promise that you would not suffer your daughter to be removed for three days? He answered, yes, but she was not in her right mind, and I therefore made the promise to compose her. I believed she was in her right mind, and therefore tried to persuade her father not to remove her, but to no effect, until I told him that I was on a long journey, yet would tarry the three days and watch with her, if they would let her remain, to which they assented. I took a chair, sat down in the bed-room the three days and nights, without rising out of it.

The sun was about an hour high at night when she died. Many people having heard what had taken place, came to see and to know whether she would come to life. On the third day after her death, several persons came into the room and looked around, and when they saw no alteration in her, they went out of the room, and, with a sneer, said one to another, this fellow is a false prophet. Not a word by me, as yet, had been spoken, and I now thought that I would not sit and hear their scoffs, and arose in order to go out of the door; but coming into the square room, among the midst of them, my heart was so grieved for their unbelief, I fell on my knees and prayed to God to raise her to life again. While in prayer, I saw her spirit returning from heaven, and the sight so frightened me, that it stopped my prayer, and I told them that she is come to life; a woman then stepped to the bed-room door to see; she started back, being frightened, and said that she had opened her eyes. I told the woman that she would not hurt her. I then went to the bed, took the young woman by the hand; she arose and stepped on to the floor, and to my great surprise, she was immediately changed into an immortal being! Then fearing to speak to her, thought that I would watch her as Elisha did Elijah, to see when she ascended to heaven. She then spoke, and said, that for my sake she would tarry a little while, and bid me go out and invite all the people to come and see for themselves. I went and

invited many, and soon returned. Her hair had become white as the pure wool ; her robe was whiter than snow ; and her feet, hands and face, was exceeding white, and as clear as a piece of pure glass. While beholding her, my soul was animated with the love of God, and began to exhort the people to believe on the Lord Jesus Christ. Then I awoke, and behold it was a dream.

I will now return to the young woman who was pricked in the heart in the evening meeting. She was brought into the liberty of the sons of God, on the third day after she was awakened. Soon after, an appointment was made by a man to preach at the new meeting-house in Rochester, on Sunday. He had preached occasionally for several years, but was too much entangled with the affairs of this life to enjoy much of the divine presence in preaching. I attended the meeting with him ; he was very anxious for me to take a seat with him in the pulpit ; through his anxiety I consented, and was the first time that ever I entered the pulpit. After prayer, he read a passage of scripture, but did not proceed half through his subject before he stopped and told the people that he could not preach. This was a trying time to me, for I thought that if a man of his abilities and understanding of the scriptures was confounded before the people, that I should also be confounded, should I attempt to read any particular passage and expound it. The brethren were very anxious for me to come and meet with them the Sunday after.

To go back, would be death ; and to go forward, I could but die. Therefore I agreed to attend a meeting there the next first day. The time having arrived for my appointment, I found a larger collection than usual ; went into the pulpit, and for the first time read a passage of scripture, and offered my thoughts upon it. The passage I read is in Isaiah, 62, 12. The Lord gave me much freedom in speaking, and from that time the reformation began to appear, and it spread to the joy of a great many, and was the first reformation that the Lord ever made me instrumental of beginning.

I enjoyed great freedom of mind in speaking to this people from time to time, until a number were converted to God, and others seeking Jesus sorrowing. Now I began to look at my own weakness, and to seek for some preacher to help me, instead of looking to the Lord and trusting in him for strength. From that time, I lost that sweet enjoyment of that peace and love of God from my heart. And the Lord was pleased to carry on his glorious work among the people by other instruments, while I was left to cry out, "O, my leanness, my leanness." I could not feel to rejoice but very little in the reformation for several months. In November, went a little journey to Coventry, in the state of Rhode-Island, to visit my brethren there, hoping to find some relief to my mind. Was kindly received by the brethren, held two meetings with them, and enjoyed some freedom of mind. The next morning after attending my second meeting, I awoke

very early, was so distressed in mind that I groaned aloud, and thought that I could not live but a short time. Immediately I arose and fell on my knees to pray, and called on the Lord for help, and inquired of him why I was so distressed? While crying before the Lord, a solemn impression came into my mind, to arise and go to the lower part of Rochester, in Massachusetts, called Pine Island, and there preach Christ to the people. Then I prayed to God, if the impression was from him, that he would increase it; and if the impression was not from him, that he would remove it from me. The impression increased, so I feared if I disobeyed, the Lord would destroy me; and at eleven o'clock the same day, took my staff and set out for to return to Rochester again; and so soon as I began my return, the peace of God began to flow into my heart:

Saturday, the second day after leaving Coventry, in Rhode-Island, I arrived at my sister's in Rainham, and on Sunday morning went to Dartmouth. But, O, the distress that was on my mind cannot be described. On my way, while travelling through a piece of woods, found myself out of the road among the bushes, which way to find the road I knew not, it rained hard, and I sat down and wept, and prayed to the Lord to take me out of the world, for then I thought it would be better for me to die, than to live. While I sat weeping, a voice bid me arise and go on my journey. Then said I, Lord I am lost, and know not which way to go. The voice bid me look up;

I looked up and saw the road in sight, and then went on my way again. Though it rained hard through the day, I did not stop at any house, for I was so distressed in mind that I did not want to see any mortal on earth.

Tuesday morning felt a little more composed, went into the neighbourhood of Pine Island, and got a place for a meeting that night. A number of people came out to hear my message from the Lord; here I held a number of meetings, and God soon began his gracious work among them. On new year's day, 1815, a larger assembly attended than usual. I spoke from Hebrews 12, 1. While speaking, God caused a great shaking among the dry bones; many viewed the necessity of "breaking off their sins by righteousness, and their iniquities by turning unto the Lord." When I had done preaching, I requested all those who wanted the prayers of the saints, to manifest it by rising up; about forty arose; and when I saw so many rise, my faith failed, and I began again to pray to God to send some preacher that had more experience to take hold in this great work; and when I began to seek after some minister to come and preach, I felt my spiritual strength to fail.

For the greatest part of six months after I was in great distress of soul, and often promised the Lord if he would make me again an instrument of another reformation, I would attend to my own duty, and let other persons attend to theirs. My Bible and Concordance were my constant companions; I spent much of my

time in the barns, fields, and groves, reading and praying to God. Some of my brethren at that time feared that I should become insane, and advised me to give over the idea of preaching, for they believed I was deceived. "Miserable comforters were all of these." But Elders Daniel Hix, Benjamin Taylor, and brother William Whitten were nursing fathers to me, and may God reward them ten thousand per cent. in this world, and life everlasting in the world to come. But, amidst all my trials, I felt that the Lord would deliver me again.

About the first of May following, I began to have a different exercise of mind from what I ever before had ; for, whenever my eyes were closed, to pray in secret, then a vast plain seemed to spread itself before me on every side ; yet I could not see any city, village, house, tree, or shrub, in any direction ; the sun appeared to be pouring forth its scorching rays upon this dreary desert. When on my knees, I often prayed to God to shew me some city, or village, like Zoar, that I might flee to, and not perish on these plains. Thus was my mind exercised for about two months. Towards the last of June, while attending a meeting on Sunday evening, with my brethren in New-Bedford, I was greatly distressed in mind, and the next morning set out for brother John Gillatt's in Nasquetucket ; and while on the way, all creation looked as gloomy as the house of death ; as I drew near his house, I turned aside into a piece of woods to pray. As I

closed my eyes in prayer, viewed myself in the midst of the plain before described, and had not prayed long, when, on a sudden, there was a beautiful village that arose up on the plain, at a distance, and immediately the appearance of water streamed from the sky upon it, like a shower of rain. After the rain, a bright cloud descended and covered the whole village. The love of God then flowed into my heart, and I felt to praise him that he had shewn me a place where he was about to revive his work. The direction the village appeared to be in, from me, I knew, but could not tell the distance. By what I had seen, was persuaded if it was from the Lord, he would direct me in the way, and if I was obedient, should find it. Then I arose and went to brother Gillatt's house. But before I arrived there, my solemn, gloomy feelings, returned again; and I began to conclude all that I had seen was enthusiasm, and now feared that God would give me over to insanity.

As the sun was sitting, the account given of Abraham, in Genesis 19, 27, 28, came to my mind, and I thought that I would arise and go down to the beach of the sea, which was near, and sit my face towards the west, in the same direction that I saw the village, covered with the glory of God, and pray. For I did believe, if what I had seen was from God, he would give a discovery of the same things again. Accordingly, I went, and as I began to pray, viewed myself, as before, in the midst of a vast plain; and soon the village arose up-

on it; the glory of God, like an exceeding white cloud, followed the rain, and covered it from my sight. I now was more convinced that this was from God; and the next day began my preparations to go in search of the place.

Wednesday morning I again began to fear that these things were only imaginations, and went into the adjoining wood, and prayed to God that if they were from him, to condescend to give me one more view of them, and I would be satisfied. And the third time in prayer, I had a clear view of those things again. On Thursday morning set out on my way, without telling any person what I had seen, to find the place that God had shewn me. But, O! the distress of mind, when on my way to Asonet, cannot be described. The weather was very hot, and it seemed that the devils, with all their hellish host, were engaged with their fiery darts to hinder me; my mind was in complete darkness, and it seemed that I could not raise one desire from the heart, to God for help. I sat down a number of times on my way, and wept before the Lord. I arrived at brother Ebenezer Pierce's, in Asonet, about twelve o'clock; but found no peace to my troubled mind, and now concluded I had been altogether deceived, and where to go I did not know.

In the evening went into a grove to pray, to beseech God to save me from delusion and insanity. As I began to pray, in the same direction saw the village, and the glory that was

shewn to me before; then the love of God again filled my heart. The next morning arose, and went to sister Hannah Burt's, in Berkley, but found no ease to my restless mind. While sitting here, I put my face between my hands, and my hands between my knees, and secretly prayed to God to direct me where to go; and felt my mind impressed to go to my uncle Stephen Hathaway's, on the west side of Taunton river. Immediately I went down, crossed the river, and went to my uncle's. As I entered his house, my cousin met me, and exclaimed, brother Levi, I am glad to see you, fear not, for the Lord has sent you here. To know what this salutation should mean, I fell on my knees to pray; and as soon as I began, my heart was filled with the love of God, and the same glory that I saw descend upon the village, which appeared to me when in Fairhaven, now shone all around me.

On the line between the towns of Wellington and Taunton, near where my uncle resides, are two large Cotton Factories, and a new, beautiful village. I was now satisfied I had found the place the Lord had shewn me, when about thirty miles from it. I gave out an appointment to preach in a large school-house, near the village, the Sunday following; a number of people came out to hear. I preached first from Leviticus, 25, 10: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and

ye shall return every man unto his family." My heart was filled with the love of God while speaking; and being strong in the faith, told the people that God was about to revive his work in that place, and then for the first time I related to the people how that I had seen the glory of God descend upon that village. Some of them were solemn, while others made light of it; saying, we will wait and see if his prophecy comes to pass. At a few of the first meetings most of the people were very attentive, and some of the youth appeared to realize the necessity of salvation. But soon after, there were but few that attended, and the solemnity appeared to leave their minds. This brought my mind into a great trial again. But I went to God in secret, and besought him very earnestly to shew me whether I was deceived or not.—And I had an answer that God would revive his work in that place in less than two months.

This satisfied my mind, although the outward appearance was less and less every meeting for some time. But in about six weeks after, God layed too his helping hand, and there was a crying out, all through the neighbourhood, among old and young, saying, what must we do to be saved? And in about three months after the reformation began, more than one hundred souls were hopefully converted to God in that place.

Soon after I began to preach in Wellington, felt my mind solemnly impressed to go into my native neighbourhood, and preach Christ to

the people there. This was a great cross, believing that a "prophet is not without honour save in his own country." But I obeyed the heavenly impression, and thanks be to God, soon had the happiness of seeing a number of my relations and acquaintance happy in him.

The last day of September, and the first day of October, the same year, I attended a general meeting at Asonet. On Monday morning, the Elders and brethren met, to converse on things relative to the order of the house of God. In this conference, it was proposed by the Elders present, that there should be a general Conference appointed, for as many of the Elders and brethren from the different states to attend as could. The object of this Conference was to gain a more perfect understanding of the rule given by Christ, and his Apostles. It was then agreed upon, and appointed to be holden in Windham, in Connecticut; to commence on Tuesday the eleventh day of June, 1816; to continue until Friday night; and the Saturday and Sunday following, to be spent in preaching, exhortation, &c. We there had a precious time in prayer, parted in peace, hoping to meet again in a better world.

Not long after this, while the reformation in Wellington and Middleborough continued to spread, the Elders and Churches in that region, believed it to be their duty to ordain me to the work whereunto they believed the Holy Ghost had called me. This brought a new trial on my mind, for I viewed myself the most unfit person of any that was ever ordained.

However, they appointed a meeting in Assonet, in Freetown. for that purpose, the twenty-first day of December, 1815; and I was then ordained by fasting, prayer, and laying on of hands. The Elders that attended, were Daniel Hix, Philip Hathaway, Benjamin Taylor, and Asa Foster. The Sunday following, I baptized a sister Cobb of Wellington. This was the greatest cross I ever felt. The next Sunday following, baptized nine more at the same place; this was a joyful day to my soul. About the middle of January, on Sunday evening, being at brother Maker's in Taunton, while sitting by the fire hearing my brethren talk of the goodness of God, I perceived a light on a sudden to shine from a north-west direction, and immediately my mind was drawn as it were by cords of love that way. I told the brethren that were present, that God was about to revive his work in that direction. Brother Barnabas White said, that his father lived in Mansfield, which was about twelve miles on the same course, and if I would attend a meeting there, he would go with me. I then appointed to go the next Saturday, and to hold a meeting at his father's on Sunday. That week attended a few meetings which had been previously appointed, and on Saturday came to Taunton, and with brother White went to Mansfield.

We arrived at his father's in the evening; the family appeared to be glad that we had come to hold a meeting with them. That evening, while praying in the family, my heart

was enlarged ; the glory of God seemed to shine all around ; and it appeared that I was in a field all white, ready for harvest. The next day a number of people attended the meeting, and, while speaking to them, felt myself to be on holy ground, and the word of the Lord seemed to drop upon them. At the close of the meeting, I proposed to the people, if there were any present that felt the need of salvation, and would manifest it by giving me their hand, I would pray for them. A young woman came weeping, trembling, and gave me her hand. While in prayer, my mind was impressed there was a young man in the assembly, that wanted to come forward, but the pride of his heart would not let him. I then prayed out the feelings of my mind, and cried very earnestly to God to have mercy on him, not knowing who it was :—but as soon as I had done praying, the young woman's brother came in a flood of tears, and declared he was the one that I had been praying for, and hoped that I would continue to pray for him ; for, said he, I need the prayers of all God's children. The people being anxious to hear again of this matter, I then appointed another meeting the next week, on Tuesday evening ; and when I arrived to my second appointment, found a larger number had come out to hear the stranger. O ! what desires I had, that poor sinners might come to the knowledge of the truth, and be saved. When preaching was over, the young man that desired prayers at the first meeting, arose and told the people what great things the

Lord had done for him. In a few days after, his sister, who first desired prayers, declared, that she had “found him, of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the Son of Joseph.” From this time the glorious work of God spread to the joy of many parents and children in that place. I baptized twenty-seven the winter and spring after I was ordained, and about one hundred and fifty were baptized by other preachers in the towns where I laboured.

CHAPTER III.

THE first of June, 1816, believing my work was about done in Massachusetts, and my mind being sweetly drawn to Connecticut. Accordingly, took leave of my brethren in the different towns where I had preached the winter past, then commenced my journey for Windham, in Connecticut, to attend the general Conference to be holden there. Came to Providence, where I saw Elder Asa Foster, who gave me an invitation to ride with him. On Thursday, the 6th of June, we journeyed to Coventry, in Rhode-Island. On Friday and Saturday we attended meetings with the brethren there; in the afternoon, on Saturday, a number of preachers arrived from the eastern states. On Sunday, the 9th, we held a meeting with a

large concourse of people on Sterling hill, in the edge of Connecticut. The Baptist Church in that place would not occupy their meeting-house themselves, nor let us; but the Lord gave us pleasant weather; we gathered the people on the green, at the east end of the meeting-house; two waggons served as pulpits for the preachers, while the people sat down on the grass, as they did in ancient times.

Elder Joseph Badger, from New-Hampshire, preached in the forenoon; Elder Mark Fernald, from the province of Maine, in the afternoon.—After which, Joshua Perkins and Nathan Burlingame, were set a part to the work of the ministry, by prayer and laying on of hands. Monday, the 10th, we attended a meeting in Canterbury in the forenoon, and in the afternoon journied to Windham, where we met several preachers from the west and north, and heard Elder Plummer, from Philadelphia, preach in the Presbyterian meeting-house. Tuesday, the 11th, met in Conference; the respectable people of Windham gave us the use of a large Free-mason's hall, to hold our Conference in. We were disappointed there was not a more general attendance among the preachers. There was but twenty Elders that attended. Many important subjects were taken up, and conversed upon in the spirit of love, which made it a very agreeable and profitable conference. There was preaching at the meeting-house every afternoon except Friday. Saturday, the 15th, we held our meeting at the

meeting-house on the green, and on Sunday morning the 16th, in a grove about two miles from the village; the weather was clear, and several thousands of people attended.

Elder Jones preached from the parable of the supper, in the 14th chapter of Luke, from the 16th to the 24th verses. With great freedom and beauty, he described the glorious feast of fat things, that God has prepared for all people. Elder Plummer delivered an affecting discourse immediately after. In the afternoon, Elder Smith delivered a very great discourse from Acts 3. 22, 23 :—after which, Elder Mark Fernold gave the most solemn exhortation that I ever heard; and many, no doubt, that attended that meeting, will bless God in eternity, that they ever heard the sound of his voice.

Thus ended a meeting that will be had long in remembrance by many thousands of people. Elder Plummer concluded to tarry in Windham for a while, and preach at the grove where we held the meeting on Sunday, and at the meeting-house and court-house on the green. Elder Douglass Farnam had an invitation to preach in the north-west corner of Windham, about four miles from the green; and Elder Burk went into Lebanon, about eight miles west of Windham. In all these places a very glorious reformation immediately began. I had much satisfaction in attending the general meeting, but when it was over, no one had invited me to their house, nor asked me to preach; therefore knew not where to go; yet still be-

lieved, that when I was in Massachusetts, the Lord moved upon my mind to come to Connecticut, but now saw no door opened. Elder King, from the state of New York, was there with a carriage, who invited me to go home with him. Not knowing of any chance to preach in Connecticut, I concluded to accept of this invitation. But he must first go to Cumberland, in Rhode-Island, which was very convenient for me, for I had to go back to Taunton after more clothes. Tuesday, we rode to Providence; there parted, and agreed to meet there again on Thursday evening. I went to Taunton, got my clothes, and, agreeable to appointment, met him on Thursday in Providence.

Friday the 21st, we rode to Coventry, where brother King had an appointment. After we left Providence, with a calculation to go to the state of New-York. great darkness came upon my mind. When we arrived at the meeting-house in Coventry, I was so distressed in mind that I could not enjoy any of the meeting; and before it was half out, went into the woods to cry to God to make known to me my duty, and direct me where to go, but found no relief. Saturday the 22d, we journied on to Elder James Burnam's, in Hampton, which is about eight miles north-east from Windham, where brother King's appointment was at two o'clock that afternoon. While on our way to Hampton, I told brother King that I had no drawings in my mind to go back to Massachusetts; neither did I feel any peace to go with him;

but had concluded to pray to God for direction, and to go on with him until the spirit of the Lord shall direct otherwise. When I came in sight of the hill where Elder Burnam lives, the peace of God flowed into my mind for a few moments :—I then told brother King I should be glad to have a meeting-house to preach in on that hill ; but in a few moments my mind was again in great distress. We arrived at the meeting house, and there found a number of people collected to hear the new preachers. Brother King preached ; but I was so distressed in mind, that I had rather been in the woods alone, than at the meeting. At the close of the sermon, felt a moving on my mind to speak ; I had not spoken but a few words, before my heart began to melt into tenderness, and to feel a love for the people. At the close of the meeting, Elder Burnam and several of the brethren, invited me to stay and preach with them the next day ; believing this to be from the Lord, did not dare to refuse their invitation.

While going from the meeting to Elder Burnam's, I felt such distress of soul for sinners, as I had never felt before. Could hardly refrain from crying aloud, as I walked along the road ; so soon as I entered the house, asked the Elder if I should make his house my home ? He, not hearing me, his wife answered, she wished I would. Then walking across the room to a chair, kneeled, and cried aloud to God, to have mercy on poor perishing sinners in that place. The Lord was

pleased, afterwards, to give me two of the Elder's children to praise his great name.

That evening, while at supper, a number of respectable youth in the neighbourhood, came to the Elder's, to see the preachers, and to sing hymns; they collected in the front room. O, how solemn was my heart, when I heard the sound of their voices, fearing that they did not "sing with the spirit and with the understanding also." 1. Corinthians, 14, 15. After supper, felt constrained to go into the room where they were singing, to tell them the beauty and blessings that there is in Christ. I never had such strong desires for any young people, that they might become acquainted with God, as I had for these:—And blessed be the Lord, I soon had the happiness of hearing the greater part of them declare what great things the Lord had done for their souls.

Sunday morning, the 23d, brother King went to his appointment in Windham; I tarried, and preached twice at the Burnam meeting-house. The Lord caused a solemn sense of eternal things to rest on the minds of the people; and I had an evidence that God was about to revive his work in that place; and that it was my duty to tarry there for a season.

That evening went to Windham; and on Monday morning took leave of brother King and returned to Hampton. While on my way from Windham to Hampton, my mind was very solemn, and I earnestly besought God that I might see a revival of religion in

this region. Tuesday the 25th, preached at the Burnam meeting-house, and sent an appointment to preach on Friday, at four o'clock P. M. at the Goshen meeting-house in Hampton. Wednesday, went to the Baptist meeting-house in the north part of Hampton, and heard Elders Jones and Plummer preach two discourses: God was with them.

Friday the 28th, went to attend my appointment at Goshen. O! what darkness and distress was on my mind through the fore part of the day. I walked into the woods and fields, and cried to God for help; for "the heavens were as iron over my head, and the earth as brass under my feet:" and the precious Bible was a sealed book to me. As the time appointed for meeting arrived, I concluded to go and tell the people that the Lord had not given me any thing to say; but before I got to the meeting-house, these words came with weight to my mind: "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Revelation 7, 14. After reading this passage, and beginning to speak, my mind was so enlarged, it seemed that the glory of God filled the house. The Lord was pleased to fasten conviction on eighteen souls from that discourse.

Sunday, June the 30th, preached at the Burnam meeting-house, which was a day of great trembling among the youth; many of whom reflected on their past lives, and wept bitterly before the Lord. This day some re-

sembled the day in which the foundation of the second Temple was laid. "Many of the people wept with a loud voice, and many shouted aloud for joy." Ezra 3, 12. Sunday, the 7th of July, preached at Goshen, where the youth now began to praise God for deliverance; and on Sunday the 14th, preached there again, and a multitude of people had come together; so that there was not room to seat them in the meeting-house. Tuesday the 18th, I baptized seven in the Burnam neighbourhood; this was a time long to be remembered by many.

Sunday, the 21st, preached at Goshen; there were several hundreds of people more than could sit or stand in the meeting-house. Glory to God, this was a wet time. While preaching, tears fell like a gentle shower of rain. The aged and the youth, that were without, crowded to every window, with tears streaming from their eyes. O, what love I felt for this people: "Many could say, we never saw it on this wise before." A prayer meeting was appointed at the meeting-house that evening; a large collection of people attended; after praying, and giving a short exhortation, I sat down. Such an awful sense of being in the immediate presence of the Almighty Jehovah, I never had before. The sighs of many evinced the anguish of their hearts, and I told the people, if there were any of the unconverted, who felt the need of salvation, would come and manifest it by giving me their hand, and kneel with me, that I

would pray for them. About thirty of the middle-aged and youth came forward, and bowed before the Lord. I then prayed, but their cries soon drowned my voice. I then arose and sat on a seat ; but they continued to cry in the language of the distressed tax-gatherer, " God be merciful to me a sinner."

Hearing them continue their cries, and calling to mind the distress I once felt for sin, my heart was moved with compassion for them, my spirit groaned within me, and I bowed my knees once more to pray to God for them. So soon as I kneeled, a very dressy young woman, who sat on a seat near me, cried out with a bitter cry, and fell to the floor. This was entirely new to me at that time, and I greatly feared she would never revive again, but did not discover my fears to the people. She remained almost lifeless for nearly three quarters of an hour. She then arose and sat upon a seat without saying a word, and soon her countenance began to change to the most heavenly appearance that I ever saw in any person on earth.— This was a most awful and solemn meeting.

From this time, the reformation went on powerfully in Hampton, for several months. For several months in the height of the reformation, the Spirit of God would come upon me every Sunday morning, to that degree I was so weakened, it was with difficulty I could walk half a mile without setting down. I generally spoke two hours in the forenoon, and two in the afternoon, and then held a prayer meeting till twelve or one o'clock at night ; after which

I would feel strong enough to travel several miles. The middle-aged and youth were frequently heard in the groves and barns, crying out in the language of blind Bartimeus, saying, "Jesus, thou son of David, have mercy on me." And blessed be God, he that gave sight to the blind man, gave light and salvation to them.

Elder Burnam and the Church where he preached, took hold heart and hand in the reformation, and his house has been a father's house to me. In about four months and a half I baptized one hundred and eight in Hampton, and forty-two others were baptized by Elder Burnam and others.

About the first of September, I received an invitation to preach in the Baptist Meeting-house, in Westford society, in the town of Ashford. Where I went, and soon found there was a great attention among the people: sinners began to cry out, what must we do to be saved? The first Tuesday evening in the month of October, several of the youth told their experiences to the Church, and manifested a desire to be baptized by me, so soon as there was a convenient opportunity. I then appointed the Tuesday following, as a day for baptizing at Westford. On Saturday attended a meeting in Goshen, preparatory for breaking bread for the first time to the new Church in that place. Sunday, preached from Jeremiah 14, 8. "O, the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring

man that turneth aside to tarry for a night ?
 The Lord made us joyful in his house of prayer this day. After preaching we repaired to the water and I baptized nine ; after a convenient time we returned to the meeting-house, and broke bread to about two hundred happy saints. There were some Baptists, Methodists, and Presbyterians, which were willing to lay aside their party names, and all came around the table of the Lord together ; thanks be to God, this was a happy time.

Monday morning we repaired to the water at nine o'clock, and I baptized three more in Goshen.

On Tuesday, agreeably to my appointment, met with the people at Westford, at nine o'clock in the morning, and heard experiences until afternoon ; we then repaired to a certain water, where I baptized fifteen. Those three days were the happiest days of my life. The greater part of the Baptist Church in Westford, laid aside their bars that hindered other denominations of Christians from communing with them, and I do believe that it is according to scripture to commune with all the children of God, that are in regular standing. About forty persons were converted to God in this place, about thirty of them were baptized by me, and a number more have been baptized since.

On Sunday, about the first of November, after preaching, I went to Deacon Richmond's, who lives near to the meeting house ; a number of persons from different towns came in, and invited me to preach with them ; but I gave

them no encouragement. Afterwards James Mercy's wife, of Holland, came through the crowd, and said that her husband had heard so many denied, who asked me to preach with them, that he was unwilling to urge me; but said she, we have come ten miles to hear you to-day, and I am unwilling to go home, without asking you to come and preach in our house; while she was speaking, something whispered to my mind, go with the woman; therefore I made an appointment to preach at their house, and the Lord began a gracious work in their family, and about thirty were hopefully converted to God in that town. In the months of December and January following I baptized fifteen in that neighbourhood, and a number since.

From July to January, upwards of four hundred persons were baptized in the county of Windham, by the Christian preachers. This was the most glorious reformation I have ever seen. That fall and winter, I formed an agreeable acquaintance with brother John Blodget, from Chelsea, State of Vermont; whom the Lord had called into the work of the ministry. The first of March, 1817, believing my work was nearly done in Connecticut, I had a desire to visit my brethren in the city of Philadelphia. Brother Blodget manifested a desire to go with me. After taking leave of our dear brethren in those regions, we got ready to depart the last of March. We left in Hampton, two companies of brethren, which contained about two hundred, of the most loving, and

gifted brethren that I ever was acquainted with. O! how hard it was to part with those dear children of my Redeemer.

CHAPTER IV.

THURSDAY, March 27, 1817, we left brother Amasa Clark's, in Hampton, (Connecticut,) and set out for Philadelphia. We went to Waterford, where Elder Elias Sharp was engaged in a reformation. Here is a small company of brethren, that were converted under the preaching of Elder Sharp. We attended two meetings with them. Brother Sharp had been invited to preach at a place called Oysterponds, near the east end of Long-Island, but it being inconvenient for him to go there at that time, we concluded to delay our journey to the city, until we had visited the Island.

On Monday morning, the 31st, we sailed from New-London, and arrived at Oysterponds, at three o'clock, P. M. We went to brother Augustus Griffin's, where we were kindly received; he notified a meeting that evening, and a number of people came out to hear the strangers. We tarried in this place eight days, and held ten meetings; some of which were very solemn, particularly the last. Almost the whole assembly was melted into tears; I trust we shall

hear from these meetings when time is no more. We held our last meeting on Saturday evening, April the 8th, and at 9 o'clock, we went on board of a sloop, bound to New-York. The good people of the Island, laded us with such things as we needed for the journey, and paid our passage; for which we pray the Lord, to reward them.

Friday morning, the 11th of April, we arrived at the city of New-York, and the next morning at ten o'clock, at Philadelphia; where we found brother Plummer, and sister Catherine, well, and the brethren received us with joy.

Sunday the 13th, held meetings at the Court-House, in the city; I spoke in the morning, brother Blodget in the afternoon, and I again in the evening. Monday the 14th, brother Blodget went to Gloucester, and Haddonfield, in New-Jersey, to visit the brethren there. I went with Elder Plummer, a journey of about thirty miles, up the Delaware River, in Pennsylvania. We attended meetings in the towns of Bristol, Milford, and Attleborough: brother Plummer had a good time, but my soul was weighed down under severe trials.

Saturday morning, the 19th, left brother Plummer, at Bristol, and returned to the city; arrived there at half past ten, and found brother Blodget, waiting for me on the wharf; it was truly comforting to me, to meet my brother and companion in tribulation once more. In the afternoon, brother Blodget re-

turned to Gloucester, while I tarried to attend meetings in the city.

Sunday, the 20th, held three meetings at the Court-House, and felt my mind revived. Monday, the 21st, crossed the river, and went down about four miles on the Jersey shore, to Gloucester, and found brother Blodget waiting for me, on the bank of the river: went with him to brother Arthur Powell's, where were some loving disciples. Brother Powell carried us in his wagon to Haddonfield, where I preached to a large assembly that evening. While speaking, my mind was enlarged, and my heart was drawn out in love to God, and the people. O! the feelings that I had for poor sinners. After the meeting, we returned to Gloucester, and attended a meeting there the next day. Wednesday, the 23d, early in the morning, we returned to the city, and saw brother Lorenzo Dow; and when I have seen him, I have often thought on the words of the poet.

Despis'd by man, esteem'd by God,
We are marching the heavenly road.

The wheel of nature seemed to be almost run down, and probably he will ere long be hid in the grave, where the arrows of the wicked, will not vex his righteous soul any more. O! happy retreat for the righteous! O! that I may die the death of the righteous, and my last end be like his. Lord help me to endure unto the end.

Thursday, the 24th, we went on board of the steam-boat, for Bristol, which is situated

twenty miles up the Delaware River. We arrived there at sunset, put up at a tavern until meeting time; for I felt, that those who had been friends, were now become enemies.

At the time appointed, we attended meeting, spoke to a number of people that came out to hear; had but little freedom of mind. At the close of the meeting, it rained hard, and those that appeared once to be friends, now left us, to seek a shelter where we could; having a little money, we went to the tavern again, feeble in body, and depressed in mind; got a few mouthfuls of cold victuals, retired to bed, without scarcely saying a word to each other. We were strangers in a strange land. This was a small trial of our faith.

Friday, the 25th, went to Turlatown, where we had an appointment that afternoon; we stopped at Joshua Hedley's, a quaker, near the place where the meeting was to be held. He, and his family received us very kindly. A large number of people attended, and brother Blodget had much freedom in preaching to them. We left an appointment to preach there, the Tuesday following. That evening we went to our good friend Dr. Michel's, in Milford, where we attended a meeting; the next evening, had a solemn time, and believed that we should yet see good days in the land of the living. Sunday, the 27th, we went to Master Bayle's, in Attleborough, where we held two meetings, and felt the special presence of the Lord.

Monday, the 28th, went to Newtown, where we were very kindly entertained by Dr. Plumly and wife; may the Lord reward them a hundred fold. We held a meeting that evening in the Court-house; about four hundred people came to hear us; I gave them a discourse of an hour and a quarter; the power of God was in the meeting. Some drunkards muttered, while many of the sober people wept.

Tuesday, returned to our appointment, in Turlatown, where we found the assembly much increased. A great solemnity rested on the minds of the people.

Wednesday morning, returned to the city; in the afternoon crossed the river, to Gloucester, where we held a meeting in the evening; found the assembly increased in this place. The solemn power of God was felt among the saints.

Thursday, went to our appointment at Had-donfield; the large school-house could not hold the people; felt to cry aloud and spare not; many of the Quakers came and shook hands with us, at the close of the meeting, to show their fellowship for the discourse, but would not answer a word when we spake to them about Jesus.

Friday, May the 2d—I feel that something new is about to take place. What is past I know; what is to come I know not: my trust is in God.

Saturday, went to the city—I feel that trials are near at hand; the last night, was much

troubled in my sleep. O Lord! let me not sink!

Sunday, the 4th, felt the necessity of seeking to please God, rather than man. Attended three meetings at the Court-house. The lukewarm professors were somewhat displeased; while those that loved God rejoiced in the truth, and sinners wept.

Monday, went to Gloucester, there met with my brother Blodget; felt that my work is nearly done in these regions. I spent the most of that evening in the woods, praying to God for directions.

Thursday, felt more troubled in mind; went to Haddonfield, and held a meeting in the evening; after meeting, felt my mind greatly drawn to the State of New-York. O Lord! let me not be deceived; if it is my duty to go there, increase the impression; and if not, deliver me from it.

Wednesday, held meetings at Newtown and Gloucester. The people were tender in both places—felt the impression to increase, to arise and go to the north.

Thursday, we held a fellowship meeting, with our brethren in the city; and felt solemnly to warn my brethren, against many things that do not profit, but serve to gender strife and separate the sheep and lambs of Christ. O when will the children of God be contented with “striving against principalities, and powers, and wickedness in high places?” and for that faith that works by love and purifies the

heart, which was once delivered unto the saints?

Sunday the 11th, held a meeting in the morning, at Gloucester, and at Haddonfield in the afternoon. O! the stupidity of the people. I bid this congregation farewell, telling them that there would not be any sleepy sinners, when the Son of God shall sit upon the great white throne, to judge the world in righteousness. In the evening, returned to Gloucester, and held my last meeting in that place. This was a solemn time, and found it hard parting from this people. At the close of the meeting, three women came trembling, weeping, and gave me their hand, requesting me to pray for them, while preaching through the country; saying, that they were determined to pray for themselves. Many others came and shook hands, weeping; but would not promise to pray. I expect to meet some from this place hereafter, where tears will be wiped from off all faces.

Tuesday evening, held our last meeting in the city, at brother Abraham Marshal's. The Spirit of God seemed to comfort every heart. We bid our brethren a long farewell, expecting to meet them again, in the world of glory.

Wednesday, May the 14th, left the city in the morning, for Bristol; arrived there, at one o'clock, P. M.—from thence to Turlatown, where we had an appointment that afternoon. The assembly here has been increasing ever since meetings were held in the place. Today, the people appeared to hear, as for their

lives. Many wept under the word, and I trust that our meetings in this place will be had in long remembrance.

Thursday, we came to Bristol, and took the steam-boat for Bordintown, from thence went in the stage to South-Amboy ; from thence, in a packet to New York, and thence in a packet to Albany.

On Friday, May the 22d, we arrived at brother James Vanvorst's, in Ballstown, county of Saratoga, in the State of New-York, who kindly received us.

Sunday, the 24th, went to brother Amos Ross's, in Milton ; attended a meeting with the disciples. Brother Blodget preached, and I gave an exhortation. The Spirit of God seemed to run from heart to heart, through the meeting ; many warm exhortations followed, and many could say, "as cold water is to a thirsty soul, so is good news from a far country." Here we felt to thank God and take courage. In Ballstown and Milton, there is a Church, who were converted to God, a few years since, under the preaching of sister Nancy G. Cram, of Ware, Newhampshire. Her unwearied labours in the gospel of Christ will be had in long remembrance. We visited the brethren in the towns of Greenfield, Hadly, Providence, and Galway ; saw a general quickening among the saints, and had many solemn times with sinners ; and since have been informed that God was pleased to awaken several poor sinners under our preaching, while in this region ; who afterwards found the salvation of

the Lord. After tarrying in this county about five weeks, we felt it our duty to journey through the western part of the State.

Monday, the 30th of June, we commenced our journey for the west, in company with Elder Joseph Badger, and wife.

July the 1st, arrived at Elder Jonathan S. Thompson's, in Charlestown. Here is another Church, that were collected under the preaching of sister Nancy G. Cram. When I heard with what boldness she would speak in the name of the Lord, it brought this promise of God to my mind; "And it shall come to pass in the last days saith God, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy." Acts 2, 17.

July the 4th, we arrived at brother Phyletus Glass's, in Paris, near to Clinton College. After a few days, brother Blodget journied with brother Badger and wife, to Pittsford, in the county of Ontario, one hundred and twenty-five miles west of Paris. I staid and preached in Paris, Augusta, Vernon, Verona, and Westmoreland; and in all these towns, I found some loving disciples. Then I went up the Mohawk River, as far as the town of Western, where the Lord had converted a number of souls the winter past, and the converts were determined to remain free. I held nine meetings with them, and then returned to Paris. About the middle of August, I visited the brethren in Hartwick, fifty miles to the south of Paris; where the labours of Elder John Peavy, from Newhampshire, have been abundantly blessed

of God, in the harvest of souls. In that place, held one meeting, and God gave us a refreshing time. On my way back to Paris, held two meetings in Burlington, where I found a loving company of disciples. From thence, went to Plainfield, where Elder Willet Stillman preaches; here is a living company of Christians, and my soul was filled with the love of God while speaking to them.

The 23d and 24th of August, I attended a general meeting, held at Westmoreland, by the Christian brethren. A large number of people attended, from different towns, and the Lord gave us a solemn and joyful time.

Monday, the 25th, the Elders and brethren met to converse on the order of the house of God. Several of the preachers and brethren, in that part of the country, had embraced the unscriptural idea, that it is the duty for the Churches to ordain Elders, and their mode of ordaining was by vote. But, it could not be proved from the scriptures, that any Church ever ordained an Elder, or Deacon, in the days of the Apostles; but it was very plainly proved, that Christ, the Apostles, Prophets, and teachers, were those that did ordain, and sat in order, the things that were wanting in the Churches anciently; and that their mode was, by fasting, prayer, and laying on of hands.

Tuesday, August the 26th, left Westmoreland, in company with Elder Badger, Peavy, and True, for Pittsford, in the county of Ontario, to attend a general meeting, the next Saturday and Sunday; we journeyed about forty

miles this day, and I had a very severe ague fit in the evening, took a sweat that night, and was better the next morning. The next day at eleven o'clock, arrived at Dr. Beeman's, in Brutus, where we were kindly received. Elder Peavy preached at a school-house in the neighbourhood, that afternoon. We tarried that night with brother Adams. I found myself to be very feeble, and having no horse, and brother True's horse being tired with a long journey, and we not knowing where to get another, gave over going to the general meeting. Elders Badger and Peavy concluded to travel on that night, that they might attend to some necessary business, before the meeting began — While meditating on the disappointment in our not attending the meeting, I felt very solemn, and after praying to God to increase my faith, heal my body, and open our way, we retired to bed. The next morning, I was much refreshed, and after breakfast, a brother gave us the use of a horse, and at eleven o'clock we were on our way for Pittsford.

On Friday afternoon we arrived at Elder Badger's where the meeting was to be held.— Here meeting with brother Blodget, after an absence of almost two months, my heart was comforted; and more so, in finding that his labours had been a blessing to the Zion of God in this place.

Saturday morning, our general meeting commenced in a new barn, which had been prepared for the purpose. There were ten preachers and about fifteen hundred people present. We

had a solemn and refreshing time, and at the close of the meeting, brother John Blodget, a young man of an unspotted character, was ordained to the work of the ministry, by fasting, prayer, and laying on of hands.

Monday, we met in conference with the Elders and brethren. There were two requests made to this conference, to have another general meeting; one from Brutus, in the county of Cayuga, and the other from Hartland, in the county of Niagara, sixty miles to the west of Pittsford.

When the request was made for a general meeting to be held at Hartland, my mind was drawn there; and to me it seemed the glory of God shone in that direction. We then appointed a general meeting at Hartland, to commence on Saturday, the 4th day of October following, and then bid each other an affectionate farewell, hoping to meet again in that world where parting will be known no more.

Tuesday, September the 2d, accompanied brother Miller and wife to their home, in the town of Murry, thirty miles to the west, on the ridge road; here found a small company of loving brethren. I attended five meetings with them, and then returned back to Pittsford.

Friday, the 11th, went with Elders Badger and Blodget to the town of Lima, to hear brother Lorenzo Dow. He preached two sermons to about two thousand people, which were solemn and interesting to my mind. O the blessed employment of going forth to all the world, and preaching the everlasting gospel to perish-

ing sinners. Saturday, I returned with brother Blodget to the west part of Pittsford, where we held a fellowship meeting with the brethren. The power of God came upon the saints, and they shouted aloud for joy.

Sunday, the 13th, preached in this neighbourhood, and after sermon we repaired to the water, and brother Blodget (for the first time) baptized two persons in the Genesee river.

Monday, bought each of us a horse, saddle, and bridle, of Elder Badger.

Wednesday, the 16th, we arrived at Elder Joel Doubleday's, in Hartland, where we were joyfully received, and learned that the Lord was to work in this place.

Thursday, the 17th, we attended a meeting in the neighbourhood. I spoke to the people about an hour, and the Lord came down like rain on the new-mown grass, and as showers that water the earth. Young converts sung, sinners wept, while the old saints shouted aloud for joy. Glory to God! we here felt to take new courage. When I was within about four miles of this settlement, at a place called Johnson's creek, I felt that the Lord had some people in that neighbourhood; and after arriving at Elder Doubleday's, I sent an appointment to preach there the next First-day.

Friday we held another meeting in the settlement. The power of God was felt, and the reformation began anew.

Sunday, went to my appointment on the ridge road. A large assembly attended. I held eight meetings on the ridge, saw the glorious

work of God revive—baptized two, and left many poor sinners weeping.

Saturday, October the 4th, our general meeting commenced, it was held in a large new barn, prepared for the purpose. We had a solemn time in praying to God, to take the lead of the meeting, by his holy spirit. After prayer, brother Hubbard Thompson gave a very feeling exhortation to the brethren, to “quench not the spirit;” after which, about thirty solemn, melting exhortations followed. In the afternoon, brother Blodget preached a very solemn and instructing discourse, there was also another discourse delivered in the evening.

Sunday morning, at ten o’clock, the people collected from several towns, I gave them a discourse two hours and a quarter; never had I more freedom in speaking than at this time; the Lord God was in the meeting. In the afternoon, Elder Badger, and brother Thompson, preached; in the evening brother Thompson spoke in one part of the town, and I in the other; this was my last sermon in that place, and it was a weeping time among saints and sinners. Monday, met with the brethren again; to set in order the things that were wanting in the Church, and ordained brother William Smith, for a deacon. About 4 o’clock, we parted in tears, with a lively hope of immortality beyond the grave. This was the most solemn, heavenly, general meeting that I ever attended.

The glorious reformation continued in this place, until about one hundred were hopefully

converted to God. There was a request made to the elders of this meeting, by the Church, at Murry, and the brethren at Leroy, that brother Hubbard Thompson, should be ordained to the work of the ministry. It was thought best, that the ordination should be attended to, in the town of Leroy, where brother Thompson was soon going to live. We, therefore, appointed a general meeting, at brother Stephen Randall's, at Leroy, in Genesee county, on the 18th and 19th of the present month. Wednesday, attended a meeting at Sandy Creek, on the ridge road; the people's minds were hard. Friday went through Leroy, and gave out the appointment for the general meeting, then went on South to Covington. That night stayed at a tavern, the next morning went to brother David Norris's in Covington, who received me kindly. I was here informed that Elder William True, of the town of Perry, had an appointment to preach there the next day; and they invited me to stay and attend the meeting with him.

Sunday, the 12th, brother True was called away to attend a funeral, and I spoke to the people at his appointment. O! how my heart was drawn out in love for this dear people, the power of God was felt among them, and at the close of the afternoon meeting, seven arose trembling, and desired the saints to pray for them. I made an appointment to preach there again, on Thursday evening following. Next day, went six miles south to Perry, held a meeting at Elder True's, on Tuesday evening, and gave him notice of the general meeting. Thursday, return-

ed to my appointment, at brother Norris's ; this evening will long be remembered by many ; God's power was there to wound, and to heal. At the close of the meeting, one of brother Norris's daughters arose and praised God, for what he had done, in converting her soul that evening. My heart rejoiced, knowing that my labour was not in vain in the Lord. Many of the young people, had assembled in the same neighbourhood, that night to have a ball.—My heart was drawn out in prayer, that God would give them no rest till they should find the Lord Jesus to be precious to their souls. I afterwards was informed, by some that was there, that it was a trying night to them ; and that they wearied their bodies trying to dance until late in the evening ; yet their minds were principally engaged in thinking on what they had heard the Sunday before. The reformation from that time became visible. I visited them the next summer, and found Elder True had baptized about one hundred persons, in that place.

Saturday, the 18th, the general meeting began at brother Stephen Randall's, in Leroy. There was no Church collected together in this place ; but there was a number that had come from Vermont, who were acquainted with the Lamb. A number of these scattered sheep collected, and while we were in prayer, the power of God came upon the old saints ; so that some of them cried aloud. The fire of love seemed to kindle, and there followed about

twenty solemn exhortations. After which, I delivered a short discourse.

In the evening, Elder Badger delivered a very interesting sermon; we then parted to seek for lodging.

Sunday, the 19th, we met in a barn, prepared to accommodate the people. Elder Blodgett delivered a very refreshing discourse in the forenoon. In the afternoon I spoke to the people, and Elder Badger gave a suitable exhortation; after which, brother Hubbard Thompson was ordained, by fasting, prayer, and laying on of hands. The Monday following, we appointed to meet with the brethren, to converse on the order of the house of God: several of the brethren believed it duty to unite as a Church, that they might enjoy the ordinances of his house. There were eleven that came forward, joined hands in a ring, kneeled, and joined in prayer. This was a solemn time; and the Lord began a gracious work in that place, and there were soon about forty added to the little band.

Tuesday, the 21st, I rode to Mr. Joel Newman's, in the south part of the town of Lima, in the county of Ontario; was kindly received, and an appointment for a meeting was given out, for the next evening; a number of people came to hear the stranger; I spoke two hours; the Lord came down like rain; this was a convicting time. At the close of the sermon, four persons came forward weeping, and desired the prayers of the saints.

The people were desirous again to hear of this matter. I made an appointment to be there the next Sunday.

Thursday, the 23d, attended a meeting at brother Solomon Arther's, in the north part of the town, in the afternoon; and in the evening, at a place called Norton's Mills. Here I spoke about three hours from these words—"My meat is to do the will of him that sent me, and to finish his work"....John iv. 34. I first spoke of the one that sent; secondly, of the one that was sent; and thirdly, of the great work that he came to finish. Many of the saints wept, and some shouted aloud for joy. Friday evening, held a meeting in the town of Mendon; felt some embarrassed in mind.

Sunday, the 26th, held two meetings again at friend Newman's; there was a great attention amongst the people to hear the word, and I felt that the Lord was about to revive his work in that place.

Monday, the 27th, went eighteen miles south of Lima, to brother Alexander Miller's, in the town of Groveland, who lived in a log hut, in a wilderness country; and when I heard him relate what God had done for him and his family; I could say as the Apostle once did: "I perceive of a truth, that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him." Brother Miller and his wife had experienced religion some years before, and a short time previous to my

visiting his house, the Lord converted five of his children, who were all happy in God. I held two meetings with them, and on Thursday returned to Lima, and held a meeting in the evening. A solemn sense of eternal things seemed to rest on the minds of the people, in this place.

Sunday, the 2d, of November, preached my last discourse, at friend Newman's.

Tuesday evening, attended a prayer meeting in this neighbourhood, and one young woman experienced the salvation of God, many more manifested their determination, to seek him whom my soul loveth. The work of God, spread very powerfully in this place and in the south part of Mendon, near to Norton's mills. Elder Joseph Badger, was the principal instrument in the work.

Thursday, the 6th of November, my friends in Lima I bid farewell. It was hard parting from this people. Saints and sinners plead with tears for me to stay with them; but my mind was greatly impressed to return to the east, and visit my brethren in the county of Otsego, and there wait for further duty. Not having heard from brother Blodget, for about three weeks, and not knowing how his mind might be led, I concluded, to go to Pittsford and leave a letter for him, and start the next morning for Otsego. I had not been at brother Cady's, in Pittsford, an hour, when brother Blodget arrived from the west. Two days before, we were eighty miles apart. I soon

found that his mind had been led to the county of Otsego.

Friday, the 7th of November, we left Pittsford, for Otsego, about two hundred miles to the east.

Saturday, we crossed the Cayuga Lake, and in the evening arrived at Brutus, where we met Elder Elijah Shaw, from New Hampshire.

Sunday, the 9th, brother Blodget staid with Elder True, to preach in the west Church, and I went with Elder Shaw to his appointment in the east part of the town. Brother Shaw appeared to be a very solemn young man. O! how important is it that preachers of the everlasting gospel, should be "examples of believers," "in word, in conversation, in charity, in spirit, in faith, in purity." I. Timothy 4, 12. I spoke to the people in the afternoon, and the Lord gave me great freedom of mind. The next day, we pursued on our journey.

Thursday, the 13th of November, we arrived at brother Perry Clark's, in the town of Plainfield, county of Otsego, where we were kindly received. We that evening attended a meeting in his house. Here is a company of Christians, that believe in keeping the seventh day, for their Sabbath. We attended a fellowship meeting with them the next day, and found the brethren low in spirit, but the Ark seemed to move before the meeting closed.

Saturday, we held another meeting with them, and the Lord gave us a refreshing from his presence. In the evening, we met at the school-house again; Elder Blodget preached,

and the whole camp of the saints were moved. "Surely God is gone up with a shout, the Lord with a sound of a trumpet." This was a time long to be remembered.

Last August, I visited this Church, and found a loving company of disciples, but they had been led into the unscriptural notion, that it is the duty for the Church to ordain Elders. But since the general meeting and conference at Westmoreland, where the subject of ordination was thoroughly investigated, brother Stillman, their preacher, has been ordained according to the New Testament.

Sunday, the 16th, we went to brother Peck's, in Burlington, and held a meeting at a school-house, in the neighbourhood that evening. A solemn sense of eternal things seemed to rest on the minds of the people. In this place, there is a small company of brethren, that were considered a Church, last summer, and they appear to be of one mind and of one judgment. "O how good and how pleasant it is, for brethren to dwell together in unity." We also visited the Churches in Hartwick, New-Lisbon, Laurens, and Otsego; and saw a general quickening among the saints. After tarrying in this county about four weeks, I felt an impression on my mind to return to Connecticut. Brother Blodget's horse became lame, so that he could not journey any further for the present.

Monday morning, December the 16th, after taking leave of brother Blodget, I sat off for Connecticut, preached in the towns of Canajoharry and Charlestown; and on Friday, the

19th, arrived at brother James Vanvorst's, in Ballstown. Here I learned that the Lord had graciously visited the people in that place, since I left them the summer past, and about twenty had hopefully experienced his salvation. I held one meeting with them, on Sunday.

Monday, the 22d, renewed my journey, for the east. I did not feel to salute any man by the way, but to hasten to Connecticut, not knowing what things would befall me there.

Friday, December the 26th, I arrived at brother James Marcy's, in the town of Holland, in Massachusetts, after an absence of eleven months. The children's hearts and countenances were filled with joy at my return. The news of my arrival spread in every direction, and on Sunday, the 28th, I preached at brother Marcy's. Some attended the meeting from six towns; I spoke twice, and the Lord seemed to fill every child's heart with love, and their mouths with praise. At the close of the evening meeting, three persons manifested their desire to follow the Lamb, in the ordinance of baptism. A meeting was appointed for the purpose of attending to the ordinance the next morning.

Monday morning, after hearing the three relate what great things the Lord had done for them, we repaired to the same place where I had baptized fourteen the winter before. This was a precious season to many present. After baptizing, I rode to Deacon Richmond's, in Westford, in Connecticut; where I was joyfully received.

Tuesday evening, held a meeting with the brethren at Westford ; and the Lord gave us a joyful time.

Wednesday morning, set forward for Hampton, not knowing what had taken place there, but as I sat my face towards Hampton, I had feelings that I could not account for. My spirit seemed to mourn within me. And as I rode along, I felt to inquire of the Lord, in this language : Lord, why do I feel thus ? why do I not feel to rejoice in returning to see my brethren, with whom I have had so many precious seasons, in times past ? I feared that all was not right in Hampton. When I arrived there, the looks, voices, and manners of many of the dear brothers and sisters, seemed so wild and strange, that I knew not how to order my speech before them. My face soon dropped between my hands, and I thought of the Quaker sister's text, "let thy thoughts be turned inward." I thought this to be a time to look to God, in silence.

Thursday morning, January the 1st, 18'8. This morning, when I awoke, this passage of scripture came with weight into my mind : "I said, I will take heed to my ways, that I sin not with my tongue : I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace even from good ; and my sorrow was stirred." Psalm 39, 1, 2.

This scripture was applicable to my situation, and I thought it duty to remain silent.— That evening I attended a meeting at the Bur-

nam Meeting-house. Elders Burnam, Farnum, Burlingame, and Bates, were present.—O! how my heart was pained, to see the awful confusion the dear brethren were in. Douglas Farnum took his stand in the pulpit, Nathan Burlingame in the broad isle, and Archibald Bates stood upon one of the front seats—and with all the deccivableness of unrighteousness, they strove to animate the passions of the honest children, to carry on their wild devotions. Some would whine, bark, and howl, so near like a dog, that it would set a person's eyes and ears at variance, while others were screaming as if the infernal demons were dragging them down to the regions of despair—others would dance, &c. &c. Hundreds of people were waiting with anxiety to hear what I should say respecting the new doctrines that had been introduced among the people in my absence. Now, I felt the need of wisdom from above, that I might know how to conduct myself, in the Church of God.

“While I was musing, the fire burned,” and the third meeting that I attended, felt it duty to declare to the people, that I did not fellowship the way they pretended to worship God. This caused a great shaking among the people. Many began to inquire, who shall we believe? I advised them to search the scriptures, and to lay aside every thing but the Commandments and example of Christ and the Apostles. I then was informed by the brethren, that soon after I left Hampton, Farnum and Burlingame made them a visit, and began

to introduce these "wiles of the devil" among them.

The 12th, 13th, and 14th of March, 1818, we held a Church meeting at the Goshen Meeting-house, in Hampton. Ten Elders were present, and a large number of brethren from several Churches, in Connecticut, Rhode-Island, and Massachusetts, and after inquiring into the conduct of Douglas Farnum, voted to withdraw fellowship from him, and from all preachers who countenance said Farnum, in his unchristian practices. Further information respecting this matter may be had by applying to the Churches in Goshen, and in the Burnam neighbourhood, in Hampton.

After labouring in these regions about four months, I had the joy of seeing the greater part of my dear brethren return from those delusions they had been led into by those whom they believed to be their friends, and to strive once more to walk in the Lord as they received him.

The last of April, I took leave of the Churches in Holland, Ashford, Hampton, Windham, Lebanon, and Lime.

Thursday, May the 7th, 1818, set out with Elder Isaac Hall, for the State of Vermont.

Sunday, the 10th, we attended a meeting in Walpole, in New-Hampshire, where we found Elder Rollings, engaged in a glorious reformation.

The Tuesday following, I parted with Elder Hall, at the mouth of White River, and went

on foot to Woodstock, Vermont. The next day, went to Randolph.

Sunday, the 17th, I preached at a school-house in Randolph, Vermont, near a village that is called Slab City. Here the Lord refreshed my soul, and I felt to thank God and take courage.

Tuesday, held a meeting in the same neighbourhood again.

Thursday, preached in the town of Brookfield, and, on Friday evening at the Court-house in Chelsea.

Sunday, preached again at the Court-house, and, on Monday morning, bought me an horse, and rode to brother Daniel Parrish's, in Randolph.

Tuesday, spoke at the Baptist meeting-house, in the north part of Randolph; here I enjoyed the presence of the Lord.

Sunday, the 31st, preached at the Slab city school-house; a large assembly attended. The fore part of the day, my subject led me to speak something on baptism; and, in the afternoon, as soon as I entered the school-house, felt my mind to close up, and it appeared to be death to my mind to attempt to preach; and, after praying, I exhorted the brethren to duty. Soon after, a young woman arose, and said that she felt it to be her duty to relate what God had done for her soul. Four other persons gave a relation of their experience, and one young man wished to be baptized that afternoon. This was a solemn,

joyful season. A short time afterwards, I baptized the other four.

I held a number of meetings in Randolph, Braintree, Brookfield, and Bethel; enjoyed much of the presence of God in my soul, and saw a general quickening among the saints, and several sinners were hopefully converted to God.

Thursday, July the 2d, I journied about twenty-five miles from Randolph, to the south part of the town of Woodstock. Here I found the brethren in a very low state. The first meeting that I held, there were but six that attended it—in the last, there were about five hundred. I held a number of meetings here, and in the east part of Bridgewater; and had the joy of seeing a general revival among the brethren.

Sunday, the 19th, I preached a farewell discourse to the people in Bridgewater; and on Monday morning called on brother Whitcom; when about leaving the town, met his daughter at the door, and said to her, Silvy, I am about to leave this part of the country, and before I go, I want you to tell me your determination, whether it be to serve God or the devil? She gave me no answer, but began to weep; after conversing with the family a few moments, I told her that if she would promise to begin that day, and seek God with all her heart, I would come back and hold another meeting in her neighbourhood:—And after a few moments consideration, she gave me her hand, promising that if I would

pray for her, she would. I made an appointment to be there the next week on Tuesday.

Sunday, the 26th of July, preached my last discourse in the south parish meeting-house, in Woodstock. This was one of the most precious days of my life. In the afternoon, I spoke upon the resurrection from the dead. O! how animating the thought that this corruptible, shall put on incorruption, and this mortal, shall put on immortality, when death shall be swallowed up in victory! My heart was drawn out in love for poor sinners—Christ was precious to my soul—the saints to me were the excellent ones of the earth—and the preaching of the gospel sweeter than honey, or the honey comb. At the close of the meeting, broke bread to the brethren, and bid them all farewell. The older saints sorrowed most of all, not expecting to see my face again.

Tuesday, the 28th, met the people at the brick school-house in Bridgewater. So soon as I had prayed, brother Whitcom's daughter arose and told the people that she had found the salvation of God, and with tears she exhorted her neighbours to seek the Lord with all their hearts. This meeting will be had in long remembrance.

Sunday, August the 2d, preached twice in Bridgewater, to a large weeping assembly. I found it hard parting with this people, for saints and sinners plead with tears for me to stay, but my mind was to go to the west.

Monday morning, the 3d, I set out for the state of New-York, crossed the Green moun-

tains, and on Wednesday the 5th, arrived at Ballstown. The brethren were much rejoiced on my arrival there. I held three meetings with them, and on Monday the 10th, renewed my journey to the west.

Tuesday, the 11th, arrived at brother Perry Clark's, in Plainfield; I attended five meetings with the brethren in this place. God made us joyful in his house of prayer. I then proceeded on my journey.

Wednesday, the 19th of August, I arrived at Elder Joseph Badger's, in Mendon, in the county of Ontario. Here met with Elders Elias Sharp, David Millard, and my beloved brother Blodget. O, how consoling to me, to meet with the dear preachers of the gospel!

Saturday, the 22d, I went with Elder Blodget to my good friend Joel Newman's, in the south part of Lima; and passing by the field where two of his sons were cradling grain, so soon as they saw us, they dropped their tools and with speed came to the house. Last fall I left them in tears and distress; their language was, pray for us, that we may have a part in Christ. But now their faces shined, their hearts were filled with love, and their mouths with praise to God. O! what a change in this family since we parted. Six or seven of their children have hopefully experienced the washing of regeneration, and the renewing of the Holy Ghost. I preached again in the towns of Mendon, Lima, Pike, Perry, Coventon, and Leroy; and O! how my heart was

comforted, to hear and see what wonders God has wrought in those regions the year past. Many places that was spiritually a wilderness then, has now become a fruitful field, and the songs of the redeemed are heard in many places. Two years since, there were but about twenty of the christian brethren known in the counties of Ontario, Genessee, and Niagara. But in these three counties there are, at the present time, (1818,) ten Elders, and ten churches, which contain five hundred loving followers of the Lamb. After holding a number of meetings in this region, I felt my mind drawn to the state of Ohio.

Tuesday, the 22d of September, I left Lima, in company with Elder Blodget for Ohio. We went through Buffalo and Erie, and on Sunday morning, September the 27th, we arrived at Col. Edward Fyfield's, in Salem, which is the northeast corner town in the state of Ohio. Here we were kindly received, and after taking some refreshment, we went to the school-house in the neighbourhood, where we found some brethren met for a prayer meeting; we preached two discourses to them, and the Lord refreshed our minds. Here we found Elder Cheny, from Newhampshire, who had gathered a Church consisting of eighteen members.

The news of our arrival, soon spread in every direction, and the people flocked to hear; the solemn power of God attended the word, and there was soon a crying out, "sirs, what must we do to be saved?" I tarried in

this state five weeks, and preached in the towns of Salem, Kingsville, and Monroe; saw a blessed revival of the work of God, and baptized two. The last meeting but one that I attended in Salem, there were nineteen that came forward, kneeled, and desired the prayers of the saints.

Tuesday, the 3d of November, I left brother Blodget in Salem, and commenced a journey for Connecticut.

Sunday, the 8th, preached in Lima, state of New-York.

Sunday, the 15th, in Redding, in the county of Steuben, which is at the head of the Seneca lake.

Sunday, the 22d, I preached in Hartwick, in the county of Otsego. I tarried three weeks in this county, and had many precious seasons with my brethren.

Sunday, December the 20th, preached in Cartwright, in the county of Delaware. From thence, I rode to Doctor Warner's, in Greenville, in the county of Greene.

Wednesday evening, the 23d, I preached at a school-house, near the Doctor's, in the village of Freehold. In the towns of Greenville and Baltimore, I found a loving company of brethren. I staid in these towns about six weeks, and enjoyed many very precious seasons with them. While in Baltimore, I received a letter from Elder Blodget, which informed that the blessed work of God was spreading very gloriously in Salem and Kingsville, in the

state of Ohio. O! how it animates my soul to hear that sinners are gathering to the Shiloh.

Tuesday, February the 9th, 1819, I left Baltimore, and on Friday the 12th, arrived at Hampton, in Connecticut. Here I found Elders Plummer, and Louton, from Philadelphia. Joy seemed to fill the hearts of the brethren at my return, and I was not less joyful to find them in their present situation; most all of them were united in love. O! how different it was one year since, to what it is now. Then, all was wild confusion, but now the greater part seemed to be "clothed in their right mind, and sitting at the feet of Jesus."

I tarried in Connecticut about four weeks, then went to Massachusetts, to visit my brethren, in my native place; where I was so much afflicted with bodily infirmity, that I did not attend many meetings with them.

Saturday, April the 10th, I sailed from New-Bedford, in Massachusetts, for the city of New-York, in company with Elders Whitten, and Taylor; we arrived at brother Amos Corning's, in the city, on Thursday the 15th.

Friday evening we held a meeting in a school-house near Greenwich street, where Elder Taylor delivered a very solemn discourse, from these words, "Blessed are the pure in heart for they shall see God."

Saturday, Elder Taylor parted from us, and sailed up the North river.

Sunday morning, the 18th, Elder Whitten went on board of a ship, and sailed for Liverpool, in England, to visit his parents, whom he

had not seen for nearly seventeen years. I tarried in the city, and held two meetings, and the Lord gave me a refreshing time with the people.

Monday, the 19th, I sailed for the state of Connecticut; and, through the goodness of God, on Thursday the 22d, arrived safe at Captain Luther Reeves's, in Lime, though much depressed in mind.

Sunday, the 25th, held meetings with Elder Sharp, at the Baptist meeting-house in Pleasant valley. There was some opposition in the forenoon, from a Calvinistick preacher and the Church in that place; but the Lord gave us a solemn and joyful time in the afternoon and evening meetings, in preaching the word.

Sunday, May the 2d. I preached in Waterford; Tuesday in Lime; Thursday in Lebanon; Friday and Saturday in Windham; and Sunday at Goshen, in Hampton. Here I felt the Lord God to be present with the people. After tarrying about two months in Connecticut, and held meetings in those towns where I had before preached the word, and enjoyed some of the Divine presence with my brethren, I felt impressed to go again and visit my brethren in the west.

Tuesday, the 3d of August, set out from Hampton; and on Saturday the 7th, arrived at brother James Vanvorst's, in Ballstown, state of New-York; and the next day attended a meeting with the brethren in the town of Milton.

Tuesday, rode to the town of Greenfield, where I held two meetings with the brethren, and baptized one ; and again returned to Ballstown. My mind is troubled :—O, Lord, deliver me from every false impression, and lead me by thy holy spirit.

Sunday the 15th, I preached in Ballstown ; and on Wednesday the 18th, at brother Joshua Alesworth's, in the town of Florida. O ! my leanness, my leanness !

Thursday, arrived at Deacon Camel's, in Charlestown, in the county of Montgomery. I feel the necessity of a closer walk with my God.

Sunday, the 22d, preached twice with the brethren, and two persons were baptized by Elder John Spore. Monday morning, held a meeting at sunrising, in the same place, with Elder Jonathan S. Thompson ; then rode to Cannajoharry, and there held a meeting with him in the evening. Tuesday morning we again held a meeting, and set out for the town of Verona, in the county of Oneida. The next morning, I was solemnly impressed to go to the county of Otsego. I therefore left brother Thompson, and on Wednesday evening, the 25th, arrived at brother Perry Clark's, in Plainfield, in the county of Otsego. Here I was informed, that Elders John L. Peavy, and Ira Marshal, had appointed a general meeting in the town of Exeter, to commence the Saturday following. Thursday evening, held a meeting with the brethren, in Plainfield, and felt to gain some spiritual strength. Friday,

went to brother Peck's, in the town of Burlington. Here I met Elders Peavy and Marshal, with brother Patten Davis, from Vermont, which was a joyful meeting to me, and I felt to thank God and take courage. We held a meeting in the afternoon with the brethren in this neighbourhood.

Saturday, the 28th, our general meeting commenced in Exeter; a large number of people assembled from different towns, and a number of interesting sermons were delivered, to which the people gave great attention.

Monday, the 30th, rode with Elder Marshal to Henry Capwell's, in the town of New-Lisbon, and preached at four, P. M. Several of the youth came in that evening, to hear something more of that Being, who came to seek and to save the chief of sinners. We had a solemn, praying, and weeping time before the Lord. Tuesday, the 31st, we held a meeting in the town of Hartwick; the Lord came down like rain, and there were thirty arose, and manifested their desire for salvation.

Saturday, September the 4th, I attended a fellowship meeting, at Elder Samuel P. Allen's, in the town of Otsego. There were about forty that attended. O! how did my heart rejoice, to see them all arise, one after another, and declare the goodness of God to them. Truly we sat together in a heavenly place, in Christ. Sunday, the 5th, held a meeting at the same place. O! how sweet is the gospel.

Tuesday, the 9th, rode to Hartwick, and held a meeting in the afternoon; and in the evening held a prayer meeting, where several of the youth wept very bitterly, while they viewed they had no part in the root of Jesse.

Wednesday, the 8th, we rode to brother Handford's, in the town of Cartwright, county of Delaware; and on Thursday evening attended a meeting there, with the disciples.

September the 11th, 12th and 13th, we attended a general meeting in Cartwright: there were seven preachers present, and a large number of brethren from different quarters assembled; the Lord gave us a spirit of union, so that we sat together, in an heavenly place, in Christ Jesus; and was one of the most heavenly general meetings that I ever attended.—

Wednesday, Thursday and Friday, held meetings in Hartwick. O! the beauties of Christ! His worth, if all the nations knew, sure the whole world would love him too! The 18th and 19th instant, we attended a general meeting in the town of New-Lisbon, county of Otsego; there were about two thousand people that attended; eight persons were baptized, and much good, I trust, was done in the name of the holy child, Jesus.

Monday, the 18th of October, I arrived in Hampton, Connecticut, in company with Elder Ira Marshal.

Sunday, January the 9th, 1820. This day was requested to speak at the funeral of Polly Brooks, daughter of Nathaniel Brooks, of Ashford, who about three years since experienced

religion, was baptized and united with the Church in Westford. She was an amiable young woman, a faithful disciple of Jesus, and has now gone to receive her reward in that world where there is no death, and where the inhabitants shall never say I am sick. "Precious in the sight of the Lord is the death of his saints."

We live in an age of inquiry, and a day of wonders; the coming of the Lord draweth near. "But who may abide the day of his coming? and who shall stand when he appear-eth?" O! that all may be ready to meet our Judge, when the trump of God shall sound.

A VIEW
OF THE
APOSTOLIC ORDER
OF THE
HOUSE OF GOD;

OR, MORE PARTICULARLY. OF THE ORDER OF OFFICERS,
AND THEIR DUTY IN THE CHURCH.

“ 1st. THAT God has a Church, Kingdom, or Family, on earth, is so evident, I need not prove it. And that he has made his first-born, King; put the government on his shoulder, made him Lawgiver and Governor, to rule his people, is also evident.

2d. That through our mediator, Christ, we have the mind, will and command of God, his Father. A perfect law of liberty, every way adequate to the condition his Church, or Kingdom may be in, I need not adduce proof.

3d. That Jesus Christ has given no authority to any, to form decrees, pass edicts, or make laws, any way to govern God's Kingdom, unless qualified, authorized, ordained and inspired, by himself, is a fact, I think, will not be denied. And that the Apostles were such men, who held this office, I think is plain. “ Bind up the testimony, seal the law, among my disciples.” Isaiah 8, 16. Jesus saith, “ whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt

loose on earth, shall be loosed in heaven ;” “ whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained unto them.” Since the Apostles finished their ministry, there has been no such officers in the Church ; for the work by them was finished. Although none have the power of legislation, yet it is evident there were men chosen to office, who were qualified to enforce, and see that the laws given by Christ, were executed in the Church. These appear to be contained in four different offices.—1st, Deacons ; 2d, Elders that rule ; 3d, Elders to rule and preach ; and 4th, Evangelists. Three things are necessary to understand.—1st, The qualifications of each, required by the scriptures, to render them eligible to office —2d, Their manner of being brought into office, and by whom. And, 3d, What their duty is, while using their office.

The word Deacon is five times in the Bible. Once in Phillipians, 1, 1 ; and four times in 1st Timothy, 3, 8, 10, 12, 13. Seven things are requisite to qualify for the office of Deacon. 1st. Grave, or considerate. 2d. Not double tongued ; that is, addicted to instability, or loquacity. 3d. Not given to much wine, but temperate. 4th. Not greedy of filthy lucre, or unjust gain. 5th. Holding the mystery of the faith, in a pure conscience. 6th. Proved. 7th. Ruling their own house well — And if the seven mentioned in the 6th chapter of the Acts were deacons, we learn that they were chosen by the Church, appointed by the

Apostles, by the laying on of hands ; and that their office was to take care of the temporal affairs of the Church, and serve tables ; if those were not Deacons, and if that is not their work, I know not what it is.

The 2d Office I shall notice, is, Elders to rule. The word Elder, signifies the wisdom of age, rather than age itself. That there is an office designed particularly to rule, or govern, see Hebrews 13, 7, 17, 24 ; and 1st Corinthians, 12, 28. Their qualifications are so clearly described in the first chapter of Titus, I shall pass that by. Their duty is to take the oversight of the flock and rule with diligence ; not as Lords over God's heritage, but as examples to the flock.

3d. The third office I shall notice, is, the Elder that rules, and also, that labours in word and doctrine. Eight things are mentioned, which completely debars those to whom they are attached, from the office of Elder, or Bishop, as a blemish ; as any thing superfluous did the sons of Levi from using the Priest's office. 1st. Being given to wine. 2d. A striker. 3d. Greedy of filthy lucre. 4th. A brawler. 5th. Covetousness. 6th. A novice. 7th. Self-willed. 8th. Soon angry. Any of these things debar, entirely, from the office of Bishop. Fifteen things are required by the scriptures, to qualify for this office. 1st. Blameless. 2d. But one wife, if any ; faithful children that are peaceable. 3d. Vigilant. 4th. Sober. 5th. Of good behaviour. 6th. Given to hospitality. 7th. Apt to teach. 8th. Pa-

tient. 9th. A good report of them that are without. 10th. A lover of good men. 11th. Just. 12th. Holy. 13th. Temperate. 14th. Holding fast the faithful word. 15th. Able, by sound doctrine, both to exhort and convince gain-sayers. All these are necessary to qualify any for the office of Elder or Bishop.

2d. Of the manner of their being brought into office. They were separated by the brethren, and appointed by the Elders and Teachers.

3d. Their duty is, 1st, To take the charge, or have a care for the temporal concerns of the Church; to see the poor are supplied, when there are no deacons, or men appointed for that purpose. 2d. They must take care of the Church of God, as overseers; and with diligence rule, or see that the law of Christ is strictly attended to in the Church; that the unruly are warned; that the feeble and lame are comforted; and that wicked persons are put away from among the flock of God. 3d. As a Pastor or Teacher, they should take heed or good care to feed the flock; the Lambs with milk, or experimental consolations; and the sheep with meat, or knowledge and understanding; and particularly be an example to the flock themselves.

4th. Evangelists.—An Evangelist must be qualified every way as above, with the addition, of being caught away by the spirit, or led to travel more largely, or being separated to that work by their brethren, through the influence of the Holy Ghost. Their duty is to

travel, plant, build, water, and confirm the disciples in the truth ; also, at times, to visit the Churches, in order, one after another, to see how they do, and to set in order the things that are wanting ; ordain Deacons and Elders, counsel and instruct them, and help them to magnify their office, &c.

Finally, of the things I have written, this is the sum :

1st. God has a Church, or Congregation.

2d. That the authority to legislate for said Church was invested in Christ, so that whosoever enacts laws, to impose on God's Church, is an usurper.

3d. That Christ has given to God's Church an invariable and perfect law, that needs no addition nor diminution.

4thly. That the authority to execute those laws, is invested in the Church as a body.

5thly. That the better to facilitate the execution of said laws, the Churches are directed to choose certain characters to office for that purpose, as servants of the Churches ; to attend upon the same things. The offices I have mentioned are four—1st, Deacons, to see that according to the command of Christ. the wants of the needy are relieved ; 2d, Elders, to rule and govern in the Church or Congregation, to preserve harmony, and see that all things are done decently and in order ; 3d, Elder, to rule and take the oversight of the flock, as Pastors and Teachers, and to feed them with knowledge and understanding ; 4th, Evangelists, those who feel the work, and are separated by

their brethren, to visit all the Churches, in order, and give such assistance as they need. Each Church has authority to transact its own affairs, relating only to themselves. But, when the cause at large, required the united exertions of the Churches, they were in such order, as to act in union, and operate together; hence some were chosen to travel by the Churches in the plural, &c.”

I have been convinced for some time, that it is according to the Apostolic practice, to ordain ruling Elders, in every Church, where the gifts are to be found. Paul, in writing to Timothy, saith, “ Let the Elders that rule well, be counted worthy of double honour; especially, they who labour in the word and doctrine”.... 1 Tim. v. 17.

Two classes of Elders are plainly brought into view in this passage;—and the difference between them is; one has the gift of preaching, and the other has not.

The duty of the ruling Elder is,

1stly. To take the charge, or have a care, for the temporal concerns of the Church; to see that the poor are supplied, when there are no Deacons, or men appointed for that purpose.

2dly. They are to exhort their brethren not to forsake the assembling themselves together, and they are to take the lead in their meeting, in prayer, in exhortation, &c.

3dly. They are to warn the unruly, and to see that they are dealt with, in a scriptural manner, and that they are put away from among the flock of God, if they cannot be restored.

4thly. They are to baptize,* and break bread. I have also been convinced that it is necessary that our Elders, who are men of wisdom, and who have an understanding of the order of the House of God, should be chosen by the Elders, and brethren, to travel through all the Churches, to set in order the things that are wanting; to instruct the brethren well in these matters; and if God has given the gift, or gifts, to ordain Elders in every Church. to counsel, instruct, and help them, to magnify their office. Were these things attended to, I believe that it would be for the edification, comfort, and confirmation of the children of God.

* I am well aware of the alarm some will take at these observations. Say they, no one should administer in the holy ordinances of God's house but holy Elders. This is true, and I do not believe that any men ought to be ordained to any office in the Church, but such as are holy. I believe that baptism, and breaking of bread, are holy ordinances, and that the children of God find a blessing in attending on them; for Jesus has said, "This do in remembrance of me." O! the prejudice of education. Christians of different denominations frequently meet, pray, preach, and sing together—own each other for brethren, and converse together in the spirit of God. But so soon as the table is spread with bread and wine, there is a separation? Jesus, while speaking to the blind Pharisees, said, "Woe unto you, ye blind guides, which say, whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor. Ye fools and blind; for whether is greater, the gold, or the Temple that sanctifieth the gold?...Matt. xxiii. 16, 17. O! that the time may soon come, that all who profess to be followers of Jesus, may hold out to the end, and be faithful to obey all his commands.

THE MANNER OF DEALING SCRIPTURALLY WITH
UNRULY MEMBERS.

In the first place, we will notice the transgressions.

And secondly, set in order the scriptures which relate to them.

The first noticed in the New Testament is the trespass of one brother against another. See Matt. xviii. 15, 16, 17. "Moreover, if thy brother trespass against thee, go and tell him his fault between him and thee alone; if he hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the Church; but if he shall neglect to hear the Church, let him be unto thee as an heathen man and a publican."

This is the offence of one against another; therefore no one knows it but the offender and the offended. Neither is the offended to acquaint any person with a single circumstance of the crime, till he has first, with the utmost tenderness and faithfulness, laboured for repentance in the offender. And if he gives a scriptural satisfaction, it ought ever to remain a secret. But if no fruit of repentance appears, then, and then only, is he to acquaint others; and at this time but two, and these are to be taken with him, to assist him in re-

claiming the offender. If the second step be necessary, the persons chosen should be wise and well experienced, and persons also in whom the offender has had great confidence. Such a choice will give sweetness to the labour; and in all probability, prove effectual when a contrary method would be attended with the worst of consequences. These are to be plain, yet compassionate and tender. If this step is successful, it should rest here, if not, tell it to the Church. When the matter has such a scriptural introduction into the Church, the Church is to inquire into every circumstance, and become acquainted with the nature of the offence, that their judgment may be more perfect. Much wisdom will be necessary on such occasions; hence, prayers for the guidance of the divine spirit, ought to be offered up to God. Every thing that wears the appearance of partiality, should be avoided. If, after all, he remains unrecoverable, let him be unto thee as a heathen man and a publican. That is, have no fellowship with him, unless he repents, and brings forth fruits meet for repentance.

The second scripture is, I. Cor. v. 11, "But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." I shall first, in short, define these several crimes; and then point out the method of treating those who may be guilty of any or all of them.

Fornication.—This is a violation of the laws of chastity.

Covetousness.—This signifies either an eager desire for the getting of unlawful gain; or, contrary to the law of brotherly kindness, to withhold from the necessitous what we at present possess. Any person, either male or female, who say to the needy, depart in peace, be ye warmed and filled, and not give them the things they need, is a covetous person.

Idolatry.—Is the act of worshipping images, or of being sunk in the depth of covetousness. The apostle saith, that “covetousness is *Idolatry*.”

Railing.—To rail, is to speak indiscreetly of persons or things. Those who put off the spirit of christian gentleness, and address others in a rough, retorting language, are guilty of the sin of railing. Nor can any justify themselves by saying they were provoked to it.

Drunkenness.—This is to be intoxicated with spirituous liquor; or, to follow drinking to excess.

Extortion.—Extortion is an unjust wresting, by fraudulent bargains, law-suits, or, violence of hand, what belongs to another. One instance of extortion is, to take from the poor, an extravagant price for the necessities of life. The apostle saith, “with such an one keep not company, no, not to eat;” (i. e. at the table of the Lord,) and when scripturally dealt with, if he does not refrain, must be put from among us. These cases are evidently different from the first. There are no second and third steps

to be taken. The reason is plain—the crimes are known by the church, therefore, a private labour, as in the first case, is impossible. What is then to be done? The time of trial ought to be fixed, the offender informed of it, and without any further labour, brought before the Church. A simple statement of the crime ought to be made by the governour of the meeting, that all the members may clearly understand it, and the offender know in what light the church views his conduct. After which, some one who has wisdom in labour of this kind, should lay before him the nature of his offence, and the grievous consequences connected therewith; and then warn and intreat him, with the utmost plainness and affection, to turn from his folly. But if he returns not, then put him away from among you. “Or, if he repents, forgive him.” Notwithstanding with such offenders there is no second and third step to be taken; yet, nevertheless, if the crimes are known only by a few, it should be settled there, if possible, in as small a compass as it is known; for instance, if a brother is overtaken in drunkenness, in the presence of two or three of the church, and no one else knows of it, they should labour with him by themselves; if he removes the stumbling block, it should be known no further. Every offence should be as publicly confessed, as it is committed. Then the gain-sayers cannot say we cover up the sins of our brethren.

The third scripture is, Titus 3, 10, “A man that is an heretick, after the first and second

admonition, reject." By the foregoing verse, an *heretick* is one who propounds foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. Such an one is to be admonished, that is, warned of his danger, and reprov'd for his fault, according to the nature of the offence. If he offers his false doctrines in presence of the church, he ought, without ceremony, to be reprov'd by a person who has gifts and graces equal to the duty. If such an admonition should prove effectual, no other step need to be taken; but if he again offends in the same way against God and the brethren, he ought to be reprov'd as before; and also informed what will be the consequence if he is guilty of a third offence. If he still persists in such unscriptural conduct, he must be rejected, or cut off from the body, as a dead member, in presence of the church. If he privately spreads his heresy, he should be reprov'd by the persons he endeavours to seduce. If such an one returns, great care should be taken to have all the stumbling-blocks he has cast in the way, removed, by a suitable retraction of all his errors. Nor can any suppose he has genuine repentance, until he is willing thus to do.

Fourth scripture is, 2 Thessalonians, 3, 6—
 "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us."

This differs from all the preceding cases — they were to withdraw themselves from him, instead of expelling him, as in the above directions. “Yet, count him not as an enemy, but admonish him as a brother.” Tell him lovingly why you shun him. The sin here specified, was a neglect of their own temporal business, and the meddling unlawfully with the business of others. For we hear, said he, there are some which walk among you disorderly, working not at all, but are busy bodies : verse 11, with such we are not to keep company, that they may be ashamed. Verse 14, Or withdraw ourselves, verse 6, that is, we are to teach them by precept and example, that they are in the wrong ; and ought to work with their own hands, and quietly eat their own bread ; verse 12. But not to keep company with him must imply, that we do not commune with him in the ordinances of the house of God. Therefore, he is partially expelled, or, for the present, suspended from the privileges of church communion ; yet, kept under the admonition of the church to which he belongs. This bears but little resemblance to either of the preceding directions ; for, in one of them, the person was to be rejected, and in another, to be accounted as a heathen man and a publican. Such a manner of treating them, appears to be very different from admonishing as a brother. But that such a separation may take place, according to the order of gospel discipline, some ruling member of the church, must tell him plainly, and with the utmost affection, that his man-

ner of living is unscriptural. They must also lay before him the necessity of diligence and frugality. Should he receive and practice the exhortation, according to its design, he must be admitted to fellowship again. But if otherwise, then suspend him, according to the above statement. If, after a suitable time is given him for a sight and sense of his fault, he does not reform, he must then be cut off as a transgressor of the law of God. The church of God has suffered, for the want of proper attention to this rule ; some under pretence of having none to maintain but themselves, have idled away a great part of their time. God has given us no strength to idle away ; therefore, if we do not need all the fruit of our labour, yet we are to labour, working with our hands, that we may have to give to him that needeth ; Ephesians 4, 28. *Idleness* is such a plain transgression of the commandments of God, that those who indulge themselves therein, cannot be in favour with God. See 1 Thessalonians, 4, 11, and 2 Thessalonians, 3, 10.

Fifth scripture is. Gallatians 6, “ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted ” To be overtaken in a fault, differs from all the above stated cases, and consequently requires a different mode of treatment. That sins may differ in their magnitude, is evident from this consideration, that there is one sin unpardonable. Being overtaken in a fault, implies, that a man is suddenly tempted, and sud-

denly overcome. A man may be easily inflamed with anger; he has suddenly and unexpectedly an uncommon temptation to it, and he is caught in the snare; but as soon as the first emotions of the mind is over, he feels his wrong, and sorrow sinks deep into his soul. The same may be said of all sudden temptations to besetting sins of all kinds. The sudden temptation that a man may have, is no argument that it is not offensive in the sight of God; but what I argue is, that they are not as sinful in their nature as premeditated crimes. Neither would I intimate that they are unavoidable, but rather exhort all christians, to watch against such sudden and powerful temptations. Four things are worthy of observation in the apostles direction. 1st. The persons who are to restore the offender to fellowship again; they "which are spiritual;" that is, they who have the spirit of Christ. For none others are capable of judging as they ought, on this or any other case that comes under the inspection of the church. 2d. These are to restore him; to perform all necessary labour with him; and if it has its desired effect, grant him their fellowship and favour. 3d. The manner in which this is to be done, is, "in the spirit of meekness." All roughness and threatening is to be carefully avoided, and the spirit of humility and tenderness exercised towards him. 4th. Considering thyself, lest thou also be tempted. Consider thyself exposed to the same snare, or one equally dangerous. Remember, although he has fallen, thou art not beyond the reach of

temptation; therefore boast not, but be humble. But, although he is to be restored in the manner just described, yet if he takes no care to watch against such faults, but falls into them again and again, there can be no doubt but such an one ought to be rejected. If we were to allow persons to stay among us, who from time to time fall into their former besetting sins, when there was little or no probability of their doing better, we should give the enemy occasion to blaspheme.

There may be a few scriptures more that might be profitable; but the few that have been brought, are the principal passages that lay on my mind.

I conclude, by expressing my desire for the accomplishment of these things. May we, who are considered ministers of the word, be careful how we build churches, searching with great care for soundness of heart, in those who wish to put themselves under our watch and care. May we strive more for holiness of heart, and soundness of doctrine, than for superiority and greatness. All the preaching that is not calculated to win souls to Christ, or comfort the brethren, is of but little use. It is to be feared that much of our time has already gone to waste in preaching and contending for that which profiteth not. My heart's desire is, that our words and actions may be pure, and that the churches under our care, may be kept so also. O! ye young preachers! watch your hands, feet, eyes, ears, mouth and tongue; and "keep

yourselves pure," keep the true spirit in all things. May our dear brethren, all see eye to eye, with the preachers, for we can do but little without them.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, which ye have both learned, and received, and heard, and seen, DO; and the God of peace shall be with you." Amen.

CHENEY.

THE EXILE,

OR

TRAVELLING PREACHER'S REFLECTIONS.

I.

As pensive I ranged, my soul in devotion,
Withdrew from confusion, to gloomy retreat ;
Where silence was reigning, and nature reposing
In deep solitude, slowly wandering my feet :
The Sun had retir'd, and darkness prevailing,
The half waning moonlight, the bowers regaling,
Unfolded emotions of youth bewailing,
And charm'd to the weeping, the trees of the wood.

II.

Oh ! hard is my fate, cry'd his soul in deep anguish !
The drops of the evening lay chill'd on his brow ;
To heaven he lifted his eyes prone to languish,
And glow'd in rejecting the pleasures below :
Behold I retire from my native employment,
And bid final farewell to earthly enjoyment ;
O Jesus protect and prevent sad alloyment ;
In thee, and thee only, I seek for repose.

III.

Farewell, O my parents, the joy of my childhood,
My brethren, and sisters, I bid you adieu :
To wander creation, the fields and the wild woods,
And call upon mortals, their God to pursue ;
When driven by rain-drops, and night shades prevailing ;
The keen piercing north winds, my thin robes assailing,
And Stars of the twilight, in lustre regaling ;
I'll seek some repose in a cottage urkuown.

IV.

Ye sons of the morning, with eyes full of pity,
 Behold me traversing, a far foreign land ;
 No trace that I e'er could behold to delight me,
 But mournful I sigh for the once friendly strand :
 The beams of the morning, and daylight arising,
 Or Flora's gay beauty, with charms so surprising !
 To my gloomy soul, can afford no rejoicing,
 For strange is the place, and the region unknown.

V.

The wild beasts and ravens, their shelter discover,
 The owls of the desert, to covert away ;
 And in their strange echo, and midnight resounding,
 They seem to upbraid me, more wretched than they :
 The dove of its mate, when bereaved and mourning,
 Unites with my sighings, lamenting and wandering,
 And hearts like the steel-dart, engage in their slandering,
 And scoffing rejoice at the fate of my woe.

VI.

But think not I'm lost, O ye sons of destruction,
 Nor tread on a worm, that is slain at your feet ;
 This spark, all immortal, that glows in my bosom,
 Will outshine the sun in its splendour complete :
 The day of bright glory, is fast onward fleeting,
 O haste the bless'd morning, that last glorious meeting ;
 My soul in new transports, exults in repeating,
 We'll meet ne'er to part, when old time is no more.

THE CHRISTIAN'S TRAVEL.

- 1 Mixture of joy and trouble
I daily do pass through,
Sometimes I'm in the valley
And sinking down with woe ;
Sometimes I am exalted
On eagles' wings I fly,
I rise above old Pisgah,
And almost reach the sky.
- 2 Sometimes I am a doubting,
And think I have no grace ;
Sometimes I am a shouting,
And Bethel is the place ;
Sometimes my hope's so little,
I think I'll throw it by ;
Sometimes it is sufficient,
If I were call'd to die.
- 3 Sometimes I shun the Christian,
For fear he'll talk to me ;
Sometimes he is the neighbour
I want the most to see ;
Sometimes we meet together,
The season's dry and dull ;
Sometimes I find a blessing,
With joy it fills my soul.
- 4 Sometimes I am oppressed
By Pharaoh's cruel hand ;
Sometimes I look o'er Jordan,
And view the promis'd land ;

Sometimes I am in darkness,
 And sometimes in the light ;
 Sometimes my soul takes wings of faith
 And then I speed my flight.

5 Sometimes I go a mourning,
 Down Babylon's cold stream ;
 Sometimes my Lord's religion
 Appears to be my theme ;
 Sometimes when I am praying,
 It seems almost a task ;
 Sometimes I find a blessing,
 The greatest I could ask.

6 Sometimes I read my Bible,
 And 'tis a sealed book ;
 Sometimes I find a blessing
 Wherever I do look ;
 Sometimes I go to meeting,
 And wish myself at home ;
 Sometimes I meet my Saviour,
 And then I'm glad I come.

7 Lord why am I thus tossed,
 Why tossed to and fro ;
 Why are my hopes thus crossed,
 Wherever I do go ;
 Lord thou never changest,
 It is because I stray :
 Lord grant me thine assistance,
 And keep me in the way.

THE CHURCH IN HER PURITY

I.

The time soon is coming by the Prophets foretold,
When Zion in purity the world will behold,
For Jesus' pure testimony will gain the day,
Denomination selfishness will vanish away.

II.

'Twill then be discover'd who for Jesus will be,
And who are in Babylon the saints then will see ;
The line of division then will fully be known,
Between the pure kingdom and defil'd Babylon.

III.

What beauty the Church will then put on in the light,
All govern'd by Jesus Christ who always leads right,
No spot on her countenance in that glorious day,
Unnecessary ceremonies vanish away.

IV.

Lead on by the Comforter what sweet will be found,
What peace and what harmony and love will abound ;
Losing time-things for Jesus will be counted all joy,
And helping each other a delightful employ.

V.

The watchmen lift up their voices then all as one,
East, west, north and southward to and fro they will run,
In the spirit's pure testimony preach up the cross,
And mystery Babylon must suffer the loss.

VI.

But O what a storm of persecution will rage,
In the cause of old Babylon too many engage ;

Beholding their loss and thus beginning to sink,
They'll hope to obstruct the light from spreading I think.

VII.

But truth cuts its way and love will melt down its foes,
The pure word of God will conquer all who oppose ;
The Church stand in purity, in peace and in love,
In sight of her enemies she rises above.

VIII.

Now let all who wish to see millennium begin,
Come out and be separate from sinners and sin,
As soon as the churches are redeem'd from all sin,
The time call'd millennium will surely begin.









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